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THE DISTINCTIVENESS OF THE CHURCH

Reflections on a portion John 17

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The foundation of the Church is in God, and rests on his eternal purposes of revelation and redemption. The aim of all the Church's experience, proclamation and teaching is the Glory of God. This is to say that, through the Church, God is to manifest his presence, and therefore his power, unto redemption.

The relationship which the Church sustains to God through Jesus Christ is so rich with meaning that ordinary prose is unfit to set it forth. Thus a variety of metaphors is used to suggest what exact language fails to convey. We find, therefore, the Church presented as the *Body of Christ.*[1] Here the emphasis is on the unity of believers, existing under the direct and undelegated authority of the one Head—each exercizing his own proper function in relationship to the whole. The Church is also presented as a *Colony of Heaven.*[2] This portrays the company of Christians as being set in the tensions of earthly existence, while giving ultimate loyalties to a Kingdom not of this world. In mutual forbearance and help, the interests of their Kingdom are nurtured and promoted on the frontiers of the earth's life. The Church is also set forth as the *Bride of Christ.*[3] Certainly, for Paul this meant that though the Bride enjoy the intimate relationship of the Groom, she yet was subject to him in all

1 Cf. *Rom.* 12:4-8; *Eph.* 4:1-12.
2 Cf. *Phil.* 3:20 (Moffatt); *Eph.* 2:19.
3 Cf. *Eph.* 5:22-33.

things. Even so, while the Church is ideally and putatively pure and holy, she yet stands under Christ's mandates and usurps none of his authority. These figures of speech, along with numerous others, focus attention upon the Church as a divine creation, continuing Christ's Messianic work, and manifesting the life of God in the midst of men.[4] The Church, then, existing in grace and judgment, lives in immediate relationship to God in Jesus Christ.

With such a preliminary sketch in mind, let us focus our attention on the subject of *the distinctiveness of the Church,* being guided by the sublime self-consciousness of Jesus, as revealed in the High-Priestly prayer of *John* 17.

Having washed their feet, promised them the Paraclete, and spoken to the disciples of their future tribulations, Jesus turns his eyes directly to Heaven to converse with the Father. The hour is come (vs. 1): The hour toward which all others had led, and from which all others were to issue. The authoritative Son, visibly manifested with God's own character and purpose, in turn demonstrates his deity in the bestowal of eternal life (vs. 2). The essence of eternal life is the knowledge of God, and this knowledge is accessible only in God's sent-one, even Jesus Christ (vs. 3). The fulness of Christ's earthly glorification completes the circle of God's cosmic purpose for him, and restores him to the fulness of his pre-incarnate majesty. God closes this circle on the basis of Christ's completed work in the world (vss. 4-5). Those on earth, caught by the work of Christ, are introduced to God, and in the keeping of his word have discovered, unto salvation, the revelational unity of Father and Son (vss. 6-8). They thus become an element of a "working trinity" composed of Father, Son and Spirit-led community of believers. They become *the* Church, of which all local congregations, within the limitations of earthly existence, are manifestations and embodiments.

Now this Body, or Colony, or Bride—because of its

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4 Cf. *Acts* 1:1-4; and, in one sense, the entire epistle to the *Ephesians.*

origin and foundation in God, and because of its life amongst men—is set in a distinctive context and relationship. It is even a paradoxical relationship which tends to shade off into ambiguity. Lest we commit the Church to the comfort of ambiguity instead of to the tension of paradox, let us remind ourselves, from Jesus' own prayer, of the distinctive role in which we are cast.

I. The Church's Distinctive Stewardship

First, the disciples of Christ are presented as having *a distinctive stewardship.* It is a stewardship of God's self-revelation. They have kept the word of God (vs. 6) and do keep it. They are presented in the New Testament as the immediate object for which Christ gave his life. As such, they are seen as "implementing those acts of the redeeming Creator which give meaning to history," and as "the continuing organ of the Holy Spirit for manifesting and furthering the Kingdom of God."[5] Indeed, they are, in Professor Barth's characteristic and pregnant phrase, "the kingdom between the times."

The distinctiveness of the Church's stewardship—as the Body and Bride of Christ, and as a Colony of Heaven—is to be seen in just that setting. For we are not called merely to enjoy the vitality and blessing which the total body infuses into us as individual parts; nor to enjoy the privileges of colonial citizenship; nor to enjoy the intimate love of the Groom. We are called rather into the working unity of the body, into the task of the colony, into the fellowship of the Groom, in order that our stewardship of the revelation of life, death and triumph, which God set forth in Jesus Christ, should not go by default at the hands of unprofitable servants. We exist unto something—a stewardship of revelation; and for something—its furtherance, defense and confirmation.

It is precisely the call which comes to us *for* this ministry

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5 Cf. K. L. Schmidt, *The Church*, preface by the translator, J. R. Coates, p. v. (London, A. & C. Black, 1950).

(from the Head of the Body, the King of the Colony, the Glory of the Bride) which makes a local congregation significant as an embodiment of the Church of God in a given place, and which makes an individual disciple significant in a local congregation. Such an interpretation places the burden of emphasis upon the divine calling and purpose. It holds the Church to the responsibility of continual self-criticism by the norm of God's will and work. Negatively, it seems, to me at least, to suggest that it is possible for a voluntary association of duly baptized, formally orthodox folk to be less than a church. The reality of our existence as Christians, and the ground of our ecclesiastical associations must be discovered, back of these easy and external forms, in the divine purpose and in the fellowship of all who call upon the Lord Jesus Christ in sincerity.

Our stewardship of the revelation manifests itself in a great variety of ways—but they would seem to stem from three interrelated phases of the Church's life in the world.

The first of these is the ministry of the word of God. The word of God is not exactly to be equated with the Bible.[6] To be sure, one tremendously important aspect of the Church's ministry of the word of God is the careful, critical and spiritual interpretation of Holy Scripture. The Bible was written in the Church, by the Church and for the Church. Of its precious truth the Church is custodian and interpreter. By the revelation, to which the Bible bears inspired witness, the Church must ever construe and reconstrue its life. The Church's ministry of the word of God is also exercized when the gospel is portrayed through the sacraments. Where is the gospel so winsomely proclaimed, or so vividly shown forth, as in the proclamation of the central facts of redemption through baptism or the Lord's Supper? But many do not attend Church to hear the exposition of Scripture or to witness the gospel in the sacraments. How is the ministry of the word of God to come to them? How, indeed, if not through the demonstration of the spirit of the

6 For more ample statement of what this involves see below, p. 15f.

gospel in the unselfish and sacrificial actions of Christians amongst non-Christians? Here, too, is a vital challenge to gospel ministry for all who wear the name of Christ. The ministry of the word of God would involve, then, the total presentation of the mighty, saving acts of God.

The second phase of our stewardship of revelation, intimately connected with the first, is the responsibility for making available, to all who will share it, a profound experience of corporate worship. Worship is a complex art, demanding study, practice and patient waiting. It is not to be entered upon in casual or perfunctory manner. It is, perhaps, the most significant and challenging of all human endeavors. The men who have laid hold on the world's life, to reshape its course for good, have been those who have entered meaningfully and patiently into the discipline which true worship entails. It would seem that the riches of grace are most abundantly to be seen in the life of him who has become not less but more than himself, through his participation in the life of God, as the Spirit moves in the community of worshipping minds.

The third, and still intimately related, phase of the Church's stewardship of revelation is the constant and constructive criticism of the life of man in the light of God. The Church is both an instrument in God's hand for reaching out to all men with the word of life, and the community of the Holy Spirit into which such men are assimilated. It is both through the Church's witness as instrument, and through its common life as end, that the ethical demands of the Kingdom of God are brought to bear on all forms of the life and relationships of men.

These three phases of the Church's stewardship—the word of God, corporate worship, the criticism of life—may, respectively, be denominated as the Biblical, cultic and ethical sides of the Church's ministry. All three are to be studied and restudied in the light of history, over which God reigns as King.

It must never be forgotten that the revelation is God's, and that it is of himself. The Church is truly and signifi-

cantly its custodian, but it is ever in subjection to that which it holds in stewardship. Along with all others, it must ever be judged by its own gospel. Perhaps, indeed, the Church is never so truly the Church as when recognizing its own inadequacies and confessing its own limitations. Certainly, a claim to infallibility of teaching or to irreformability of institutions is an indication more of pride than of grace, and rests upon promises of Christ which he never made. Yes, the revelation is God's who reigns now, and who needs no vicar, for he is himself present. Even within the framework of a fallible Church, he reveals himself unto redemption. And despite our moral frailty and spiritual myopia, he yet wins his way on his own terms.

II. The Church's Distinctive Position

The Church, living in the judgment and grace of God with a distinctive stewardship of revelation, is set, also, in *a distinctive relationship to the world.* The Christ is no more visibly and tangibly in the world, "but these are in the world" (vs. 11). They do not derive their direction from, nor give ultimate allegiance to the world. Therefore the world hates them (vs. 14). Yet, Jesus prays not that they should be taken out of the world, but rather that, in their intermingling with the forms and institutions of the world's life, they should be preserved from the evil one (vs. 15).

The Church's distinctive position in the world may thus be described as one of tension and paradox. The Church is in the world, yet it is not of the world. This thought borders on the most acute question regarding the Church's very existence. It defines the gravest problem which the Church faces in aspiring to be the Church. It focuses the ethical antithesis of Christianity as being "worldliness."

Now, it is never easy to live in tension, and there is a seemingly innate drive in us all to resolve any and every paradox. One way of writing the history of the Church would be to trace its efforts at resolving this very paradox—and so achieving a more comfortable relationship to the world in which it is set.

The tendency to resolve this tension has taken two chief forms, which may be simply described:

First, is the effort of the Church to be both in the world and of it. Such a position sees the Church as grounded in altruism and expressed in activism. Its catechetical instruction is reduced to a lowest common denominator, and its ethical standards are lowered as far as possible to admit larger numbers to membership than would otherwise be possible. Such a church reaches outward effectively, but perhaps not redemptively, to the world. Its danger lies in failing to reach upward effectively to God. It tends to become one social agency, among many, attempting to achieve the public good. Its appeals usually call out man's unredeemed self-interest. Its logical end is secularized Christianity.

Second, is the effort of the Church to be neither of the world nor in it. Such a position sees the Church as grounded in barren moralism or in the inner light. Its standards are austere in their demands, and numbers are no indication of success. In individual Christians, such religion seems effectively to reach upward to God, but it operates as in a vacuum and lays no imperative hands on the forms and institutions of the world's life. It tends to produce isolated communities of believers, seeking self-perfection. Its logical end is ascetic rejection of, or mystical withdrawal from, the very world which God loves and seeks to redeem.

It is with respect to these tendencies that the Church must strike a proper balance. It is within the tensions of its paradoxical position that the Church must fulfill the requirements of God in the midst of men. This all seems to be but another way of saying—perhaps too neatly—that the Church is not an infallible vicegerent serving the interests of an absent Lord, as seems to be the case of Roman Catholicism; it is not a philanthropically motivated lodge, as it tends to become in what is left of untheological liberalism; it is not a museum for religious antiquities, as Protestant fundamentalism would seem to have it; nor is it a per-

petual retreat from reality for purposes of contemplation, as extreme mystics would seem to count it.

The Church is rather the Community of the Holy Spirit, operating in the very midst of the world's life—yet refusing, in the world's own interest, to be of the world. It must, therefore, live on the very dangerous edge of compromise which is Christian adaptation. It must focus its life and message on the very rim of those moral frontiers which blaze today in the conflagration of human passions and pride. It must, because of the heinousness of our common depravity, because of our participation in the ruin of sin, because of our allegiance to the Crucified, bring and manifest its Kingdom with a Cross. Because the Cross which we preach sets forth an imperative claim on the world's life, and because it is presented as man's only hope for salvation and renewal, our message will simultaneously be an attraction and a stone of stumbling. To the man who trusts in the goodness and reliability of unaided reason, the message will continue to be foolishness. To him who trusts in religious performances and privileges, it will continue to be a scandal. But to all who are being saved, both the rational and the religious, it will increasingly be seen as the wisdom of God and the power of God.

Thus it is that the world, in a moral sense,[7] can be neutral neither to the word of God, nor to the Church which proclaims the word of God. There is a fundamental antinomy always existing between the Church and the "world." This antinomy arises out of a basic difference of origin, purpose and destiny of these two "Commonwealths."[8] They emerge from different points; they progress along different lines; they are motivated by different interests. But while the world is hostile to the Church, the Church neither repudiates the world nor identifies itself with it, in order to re-

7 It is in this sense only, it would seem, that the Fourth Gospel uses the term "world."

8 This is the theme of Augustine's greatest work, *On the City of God,* Bks. xi-xxii. Bk. xix, especially, is most rewarding to a careful reader.

lieve the tension of the mutual relationship. In the spirit and calling of its Lord, the Church seeks to redeem men in the world, and so, ultimately, to redeem the world itself. In this way, the world would cease to be "world," and would be converted into "Church."[9]

III. The Church's Distinctive Relevance

We must never forget, therefore, that while the Church of God must be ever distinct from the world, it must always be positively and constructively *relevant to all phases of the world's life.* Let us then concern ourselves with this phase of our common calling. Here, again, the sublime, inner consciousness of Jesus shall be our guide.

Jesus prays: "Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth" (vss. 17-19). Our Lord sets-himself-apart for truth's sake, in order that his own may, like him, be consecrated to reality.

The "world" is intellectually proud, and so, confused. It is socially divided, and so, weakened. It is morally corrupt, and so, subject to decay. It is religiously uncommitted, and so, disastrously lost. But this is the very world which the Church of God must neither repudiate nor condone. This is the world to which God's redemption must be brought. Indeed, in a profound sense, it has been already redeemed, and must be led to enter into its heritage. This involves the total reconstitution of the world's life—in the redeployment of its intellectual energies, in the realignment of its corporate relationships, and in the refocusing of its ethical and religious loyalties. All this must be taken in so profound a sense as to entail radical conversion as to direction, motives and ultimate commitments. The world must be brought to see the essential unreality of its own independent exis-

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9 The most incisive and discriminating study of this theme is the new book of H. Richard Niebuhr, *Christ and Culture,* New York, Harper, 1951. But this is not to say that the book substantiates the above argument.

tence—and come deeply to know that, apart from the vivid and imperative reality of God's truth and will, even its virtues are but splendid vices.

It is from this setting that the distinctive relevance of the Church emerges in its most compelling light. For, it is to the Church, as the Body and Bride of Christ and as a Colony of Heaven, that the stewardship of reality is committed. It is to the Church that the deposit of truth is given. And, it is in the Church, as the Community of the Holy Spirit, that the deposit is minted and "put to usury." The Church, then, is relevant to the world's life, and unto its redemption, when it exists in the Truth and for the Truth, for the world's sake for God's sake. Apart from such Truth, which is to be found only in the Church of God, the world languishes in the thrall of what is false, or partial or unreal.

"That they themselves also may be sanctified in truth." Christ's prayer aims at seeing his people consecrated to reality—i.e., set apart for the reception and understanding and interpretation and obedience of Truth. The Church is thus called and dedicated by grace, created a community of Truth, by Christ's own redeeming self-sanctification. The Church is to live by and be channels of the reality of God's truth. This ministry of life and witness is to be maintained over against that by which the world lives, but which is yet false or partial or unreal.

The participation of the Church in the Truth, in this sense, is not the result of accident, nor is it an indication of the Church's native ingenuity. Truth unto life and freedom comes not through a natural process of discursive reasoning—nor is it the obvious conclusion of even a theological syllogism. Truth comes as God's free gift of grace to his sanctified flock. And this sanctification involves disciplined reflection upon, constant readjustment by, and existential commitment to the word of God as our spiritual and ethical touchstone.

Such life and death commitment may be illustrated by an ill man in the hands of a physician. The man is in des-

perate plight from a ruptured appendix. He does not go to the doctor to discuss the functional role of an appendix in the human body. He does not request a *Summa* of medical research. He does not inquire of the positions taken regarding the appendix by the staff of the medical college which his doctor attended. He rather places himself, for life or death, in the physician's hands. His last thought, as he floats through the ether into the void, may even be, "O my God, I hope this man knows what he is doing!" Yet he is there, commiting himself to the physician's skill. Even so! We come to Christ, not as those who would conduct academic research with an equal, but as those who are in a desperate plight, and sick unto death. In the hour of decision for Christ and Truth, our fears may assail us, we may hope we are not acting foolishly, we may wonder if the report of the saints concerning Jesus is really true. But there we are, with all other avenues closed, committing ourselves for life or death to his patient love and inexhaustible grace. At this point the analogy no longer holds. Doctors of the body may fail. Jesus Christ never does. In him is life abundant, and grace and truth. It is in, and by, and for Truth that we are sanctified, according to this prayer of Jesus.

But immediately comes the question, "What is truth?" As immediately comes the answer, "Thy word is truth." Our sanctification is in, and by, and for the word of God. The "word of God," is not used in the Bible to refer to the Bible.[10] The "word of God" refers, in the immediate sense, to the word in general, in so far as it is a means of grace and spiritual influence. In the Old Testament, it refers to a semi-hypostatized "person," and to the mind of God as voiced forth unto revelation and redemption. This stream of thought is expressed, in the first sense, by the second Isaiah's use of the word (*dabhar*), by Ezekiel's use of glory (*kabhodh*), by the Wisdom Literature's use of wisdom

10 Except possibly in *Pss.* 50:17, and 119, both very late, and apparently referring to the written Torah; and in one or two passages in *Deuteronomy,* also late. Cf. *Deut.* 4:2.

986

(*sophia*), and by the intertestamental development of the concept of the *Shekinah.* In all these places, the "word of God" is more or less hypostatized. The meaning of the "word of God" as a proclamation, is perhaps best to be seen in Amos' experience of it as the roaring of a lion, or in Jeremiah's discovery of it as a fire in his bones, or as a hammer breaking the rocks in pieces. The word as proclamation is also the characteristic usage of the book of *Acts.*

These traditions converge in the prologue to the Fourth Gospel, and are re-translated to fit the facts of Jesus' person and significance. Only here the hypostatization is complete. The *Logos* becomes flesh, and dwells among us, so that we behold his *glory,* the glory as of a unique son of the Father, full of grace and *truth.* The word, and wisdom, and glory of God is the man Jesus Christ. The Christian faith has ever grown out of this self-disclosure of God to man. But also in the New Testament, the idea of the word of God as proclamation is not absent. For the Christian faith becomes *faith* in the living encounter of man with God through the preached gospel. The encounter of man with God through the gospel is so conditioned that ideas, emotional responses, and impulses of will are transmitted from Person to person. Words are the principal, if not the sole, means of this transmission. To be sure, the soul may enjoy a measure of inner vision and transmit its effects by symbols and illustrations—but these represent moods and feelings which equally require words for their definite formulation and further transmission.[11]

The "word of God" means just what it says. It is God's living intention voiced unto our redemption, through media of his own choosing. The Prophets, and Law, and Writings, the Gospels and Epistles are significant for us just because they translate this living word of God into human speech and formulate it for our spiritual nurture. So conceived, the Bible does become for us God's word. It remains time-

11 On this entire paragraph, cf. *New Schaff-Herzog Encyclopedia of Religious Knowledge,* XII, 421f. (Baker, Grand Rapids, 1950).

lessly relevant because God is unchanging. It cannot be supplemented—not because prophets of God are not still translating his living word into speech through preaching, they are so doing—but because our faith which is fulfilled in God's final Word, his Son and Christ, finds all its foundations laid upon and all its hopes consummated in that which has already happened. To what happened, inspired witness has already been given. The proclamation continues, but as building upon the foundation which is already laid and which remains unalterable. It is these *events* and their meaning which are the burden of all Christian preaching. The voiced gospel of today, therefore, is powerful and relevant just in the measure that it interprets and applies the Truth already revealed. So we turn backward, but also forward, not *to* the Bible, but *through* the Bible to the living word of God to which the Bible is authoritative witness. By the Holy Spirit, we worship the living God in the living Word. For, in a splendid phrase of Hendrik Kraemer, the Word was made, not book, but flesh, and dwelt among us.

It is here, in the interest of a true Biblicism, that one must part company (but not break fellowship) with verbal inspirationists. With a stultifying literalism, guided by a quite un-Biblical strain of rationalism, verbal inspirationists seek to compass reality itself with a series of proof-texts. They are precluded from entering freely into the meaning of the very book which they praise. Seeing it as itself sacrosanct, they fail to discover that it is a book of immeasurable treasures by virtue of its witness to Someone back of itself. Its unbelievably rich language cannot be examined on critical, historical, lexicographical and grammatical grounds, and thus give its blessing to seekers after truth. It is rather to be taken as it appears (most likely in English translation), without respect to its historical setting or theological presuppositions. Such friends forget that they bring to the reading of the Bible their own historical conditioning and theological presuppositions. The real norm of their theology is not the Bible, with its human language

bearing witness to the word of the living God who speaks to men through prophets, poets and apostles as they are borne along by the Holy Spirit. It is rather their own historical conditioning and theological presuppositions which constitute the norm of interpretation. Theirs must always be a look at the Bible from the twentieth century—rather than a look at the twentieth century from the Bible. So an imaginary Bible is substituted for the one given in history, by the Lord of history—and all to the glory of God! No more un-Biblical use of the Bible could be imagined.

God's word then is the truth in which and for which we are sanctified. This word was incarnate in Jesus Christ, the Word. This word is still mighty to save as the good news is proclaimed again and again in faithful preaching. This word of God, the Truth, is alone relevant to all forms and phases of the world's life. God himself has spoken the word. It comes as a word of foresight, design and purpose in the creation. It is a word of righteousness and holiness in judgment. It is a word of grace and redemption in the Son of his love. Thy word, O God, is truth. In the measure that the Church receives, understands and obeys the word of God, in that measure it is relevant to the world, which, without it, is stultified and dead.

Such is the calling and opportunity of the Church. But the Church, as actually composed of finite human beings, is not only holy, wise and true—it is sinful, foolish and false. It compasses members who belong for a wide variety of reasons, and who exist on various levels of understanding and dedication. For this reason, the Church must always see itself as a non-final expression of the final truth to which it bears witness. It must ever be a repenting and confessing Church. While, by virtue of its divine Ground and heavenly calling, it is more than a voluntary association—it is, by virtue of its sin and limitations, less than the Kingdom of God. Because of these things, the Church must never forget two further things:

First, it must remember to determine the focus of its life by objective norms rather than by subjective impulses.

It must repeatedly seek to find the revelation of God for its own time by continued study of the Bible and by the lessons of the Church's own tradition in Christian history. It must be committed to the truth it already knows. In the way whereunto it has already attained, by that same rule it must order its life. In such living encounter with its Lord, the Church's horizon of truth will broaden, and its dedication to truth will deepen.

Second, it must keep before itself the necessity for Christian discipline.[12] The Church betrays itself when it lets its own constituency imagine that the Church is simply a phase of "the respectable way of life," or that it conserves "values," from which they may pick at will. If the Church once sinned by a too generous use of loveless discipline, it seems now to be in danger of sinning through a loveless lack of discipline. For the Church aims at nothing less than the full nurture of its members in the knowledge and awe and admonition of the Lord. To achieve it, there must be understanding on the part of each member that he enters into a community of mutual instruction, rebuke and aid. There must be the loss of the part within the whole, which will end in the gain of the part and the enrichment of the whole. The Church of God is not a community for self-assertion, nor does it exist for the cultivation of individual opinions. It is the Community of faith, and hope, and love, within which individuals' assertions and opinions are significant only as they are brought into obedience to the mind of Christ and minister to the interests of the gospel. Such a Church, set over against, yet willingly and directly involved in the life of, the world, will prove to be the world's guiding light and saving salt.

The Church's exercise of itself in its ministry of Truth, pre-supposes two conditions: Freedom and Responsibility. But the development of this thought would require a separate essay.

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12 Cf. on the paragraph which follows, the discerning essay of H. Richard Niebuhr, in *Man's Disorder and God's Design*, Vol. I, p. 78ff. (New York, Harper, 1949).

THE LORDSHIP OF JESUS

BY JOHN M. SYKES

The New Testament makes it plain that the Apostles believed in the divine Lordship of Jesus, the prophet of Nazareth. The title "Lord" is applied to Jesus about 489 times in the New Covenant. It is not a dead title in the usage of the writers, for both the term and the character named by the title are exalted and made alive through the writers' relationship with the risen Jesus. Even a casual reader of the sacred page understands that different connotations are carried in this term of honor and position. Therefore, an attempt was made some time ago to ascertain the various connotations carried by the title "Lord" when it was applied to Jesus.[1] Following that an effort was made to trace the development of the idea of Jesus' Lordship as demonstrated on the pages of the New Testament. Some of the questions which immediately came to mind were: How did the disciples look upon Jesus at the first? Is there any indication in their use of the name "Lord" that they conceived of Jesus as a divine person during his earthly life? At what point did it become clear to his companions that Jesus was deserving of the divine epithet? Is there any connection between the use of the term "Lord" in the Septuagint and its employment in the New Testament? What are the meanings involved in the latter's use of the name? Is the Lordship of Jesus a mere speculative idea on the part of his devoted and therefore partial followers, or is it an idea built upon an experience in revelation? It is possible to answer these questions only upon a careful examination of the origin and growth of the Lord-name, especially in Jewish circles. An attempt is made here to point the reader to such answers as they emerge from such a study.

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1. W. Foerster, "KUPIOS", *Theologisches Worterbuch zum Neuen Testament*, ed. by G. Kittel, Band III, S. 1044, notes that the Greek gods seem to lack the element of personal, rightful power, while the Eastern gods did possess such elements. Thus, the Greeks did not speak of them as Lords.

Origin of the Divine Name

It is first necessary to delve into the background of the Greek noun *kyrios* in an effort to establish its divine character. That the Greeks themselves were not in the habit of calling their gods "Lord" prior to the Western advance of the mystery religions seems entirely probable. *Kyrios* is a Greek term which received its divine content from its Eastern associations, and that after B.C. 331. The Greeks had used the noun to connote an "owner, master, head of a family, guardian, and authority."

The most important chapter on the growth of *kyrios* was written after Alexander marched East and made Greek the language of the average Easterner. At what moment the people of the Hellenistic East accepted the Greek language and began using it to replace their native tongue is not certain. Therefore, it can not be known with accuracy when *kyrios* was taken as an ethnic name for Oriental gods and used in the place of the native god-names. Also, the order of the development and growth of the term can only be assumed, due to the scarcity of historical evidence. It is assumed, however, that the Greek term was first applied to kings and satraps, since in the East the king was looked upon as a master and ruler, as a guardian and authority over his people. Kings of the East had an added quality, however, which the kings of Greece apparently lacked and that was recognition as gods or sons of the gods, as divine rulers; thus, from the association of the term *kyrios* with kings of divine origin it grew to be an epithet denoting divinity and appropriate for the gods.[2] From its association with kings it was associated with gods since both were looked on as masters, authoritative rulers, and divine. Baudissin[3] went further and pointed out that the term found its occasion for growth first in Syria where it was regarded as an equivalent term to the Syrian *adon*, a term which was used for both men and gods as lords. Another peculiar Eastern usage was

2. A. D. Nock, "Studies in the Graeco-Roman Beliefs of the Empire," *The Journal of Hellenic Studies*, XLV: 97 (n.m), 1925.
3. Wilhelm Graf Baudissin, *Kyrios als Gottesname im Judentum*, Bande II, s. 270. Other terms it supplanted were *mar* and *rabbat*.

the vocative form of *kyrios,* i.e., *kyrie,* as a courteous manner of address, "sir."[4] The Septuagint and the papyri afford abundant examples of this usage. The first extra-biblical use which could be found for *kyrios* as a god-title was dated B.C. 99-90, and this was found in Syria where it stands in an inscription in the place of the Syrian *adon.*[5] The original translation of the LXX is credited to a much earlier date than this, and in this Jewish translation the term *kyrios* stood in the place of the Hebrew name *Yahweh.* Therefore, the Septuagint employment of *kyrios* antedates all pagan use of the term as a divine name. It can possibly be concluded that the Jewish use of *kyrios* as a divine name set the precedent for the ethnic use. The Jewish use is very outstanding and completely unique. Foerster[6] presents the facts in the right light when he points out that the Jews used *kyrios* as a translation term for the Hebrew name *Yahweh,* setting a precedent which quite possibly had its origin in the Palestinian use of *adon* as a substitute for the holy name of God. The Septuagint is the first known use of *kyrios* as a title for a god, and in this instance it was only a translation term given in Egypt for the Palestinian Lord-name *adon.*

In all of its uses *kyrios* is a term pointing to a relationship, either between persons or between persons and their gods. It carries a sense of "belongingness" and shows the inferior state of the addresser. In its application to a god the term was only applied when it was felt that the god was a *rightful power.* A god was a rightful power only when it was determined that he was Creator and Controller of the destiny of the worshipper.[7] Thus, the Lord-name *kyrios* denotes both the god's rightful power and his divinity.

God As Lord in the Old Testament

Behind the term "Lord" as used in the King James Version of the Old Testament there stands in the Hebrew, in

4. Dobschutz, *op. cit.,* p. 108.
5. Baudissin, *op. cit.,* II, p. 257.
6. Foerster, *op. cit.,* p. 1049.
7. Ibid., pp. 1044-47.

most instances, the proper Jewish name for God i.e., *Yahweh.* Sometimes the term in the Hebrew is *Adonai,* but such instances are infrequent in comparison to *Yahweh.* After the Babylonian captivity the latter name became too holy for pronunciation, and the Jews started calling God by the term *Adonai, "my Lord."* The King James translators knew this, and they translated *Yahweh* by the term "Lord." The American Standard Version replaces this by the name Jehovah.

Every Hebrew name carries a specific meaning, often commemorating some great event. To discover exactly what *Yahweh* meant to the Jew is all but impossible today. H. Wheeler Robinson suggests that it meant "the out-of-Egypt-bringing-God."[8] This is a possible deduction. The Jew would, of course, name his God by the most important experience he had with him, and to the Hebrew mind nothing could compare with God's work in the deliverance from bondage.[9] God was looked upon as "Deliverer" because of this experience, and this can quite possibly be said to be the meaning of the name *Yahweh,* if not etymologically at least ideologically. At first, the name meant active deliverer and pointed to God as an active, physical deliverer. When the Jews became grounded as to the meaning of sin and atonement they came to regard the physical deliverance as a foreshadowing of the spiritual deliverance wrought by God for every Hebrew child. The name *Yahweh,* then, was an attempt on the part of the Hebrew people to put into one word their experience concept of God. We do much the same thing today when we call God "Love" and write it with a capital "L". It becomes almost a proper name. But, like all names for God, the name *Yahweh* grew. It did not depend wholly on the original Hebraic experience for its connotations. After the deliverance from Exile other ideas

8. H. W. Robinson, "The Religion of Israel," *A Companion to the Bible,* ed. by T. W. Manson, p. 210; Cf.D. Gottfried Quell, "KUPIOS—Der at. liche Gottesname," Theologisches Worterbuch zum Neuen Testament, ed. by G. Kittel, Bande III, s. 1060.
9. Cf. Exodus 3:14 in this connection.

about God were added to the term. Another basic concept in the name emerged in the writings if not in the thought of the prophet Isaiah. That is the idea of God's work in Creation.[10] Because of the connection of the name with this work *Yahweh* came to mean Creator. Thus, the two basic concepts in the name *Yahweh* were "Deliverer" and "Creator." When one turns through the Old Testament and notes the contexts in which the name *Yahweh* is used he becomes aware that the name connotes the idea that God is Absolute,[11] that he is King,[12] and especially after the Babylonian Exile there is the thought that he is universal Controller of history.[13] This latter idea is carried in the name only after the Jews realized that there was no God equal to their *Yahweh*. All kings and earthly potentates, all gods, were believed to be subject to their God, at least in the period after the Exile, and therefore, *Yahweh* was Controller of history.

Therefore, when the Jew spoke of God as *Yahweh* in the period prior to the work of the "seventy" the name denoted primarily the fact that God was Deliverer (physical and spiritual), Creator, and Controller of history.

The name *Yahweh* in this same period became very holy to the Jew, and he ceased to pronounce it. Just why he chose this policy is difficult to determine. It is a known fact that after the Exile when God was seen to be the controlling God of history he was deemed to be more holy than previously conceived. The Jews came to think of him as being so righteous that if he were to come in touch with the world he would be made impure. The Hebrew was now in a real predicament. He had elevated his God to such a position that he all but removed him from the world; yet, he saw that man was still greatly in need of God's work of deliverance. There came, then, into Jewish theology the idea of God communicating with the world by way of in-

10. Isaiah 40:22, 45:7.
11. Isaiah 42:1ff.
12. Isaiah 33:32; 44:6; *et al.*
13. Isaiah 40:26; 41:14; 43:3; Ecclesiasticus 43:28f.

termediaries. Instead of God himself coming to set up his Kingdom in the world it was deemed that one like unto King David, the Messiah, would come and do this work. Another line of thought on the matter of God being spoken of as *Adonai* stems from the consideration that when the Jews realized that God was the only rightful God there was no longer any need to refer to him by his proper name. One of a kind does not need to be singled out by a special name since he is the Only One. He need not be called *Yahweh,* but simply *Adonai,* since the Jews recognized no other Lord but him. It was with these things in mind that the Jew came to speak of God not as *Yahweh* but as *Adonai,* "my Lord."[14] Since *Adonai* took the place of the name *Yahweh* it is only natural to assume that this term came to embody the same basic meanings which had been in the proper name *Yahweh. Adonai,* then, can be said to mean Deliverer, Creator, Controller of history to the Jewish mind of the Septuagint period. The term is akin to the Greek term *kyrios,* "lord," and carries with it also the idea of "master" and "powerful one."

When the translators of the LXX came to write the name *Yahweh* how did they do so? An examination shows that they never transliterated the name (prior to the second century A. D.) but always wrote it as *kyrios,* the Greek term equivalent to the Hebrew *adonai.* Thus, even more remote became the proper name of God. Some time after the translation was made the Jews of the Dispersion quite possibly forgot that God's name was *Yahweh,* and they came to know him only as "the Lord." Philo seems not to be aware of God's name. He knows him only as "Lord" and gives us the clue to the term's meaning.[15] It is safe to assume that the term "Lord" in the Greek Bible carried with it the meanings of the Palestinian *Adonai,* for which it was a translation. Thus, the term *kyrios* pointed to a relationship

14. Note the tendency in Isaiah, Daniel, and Ezekiel 40-48 to substitute the name Yahweh by a more descriptive term.
15. *Philo, With An English Translation by F. H. Colson and G. H. Whitaker,* vol. VI, p. 63.

between God and his people and came to mean, as it was used in the LXX, "Deliverer, Creator, Controller, Master, Powerful One, Eternal One, Rightful Ruler." The name "Lord" both in Palestine and in the Greek-speaking synagogues of the Dispersion pointed to the divine-human relationship and was a name given to God because of his work for his people. *God deserved the name in the people's experience with him.* Through some such process as the one noted here the name *kyrios* as used for God by the Jews came to embody the same meaning formerly connoted by the name *Yahweh.* It might be said that the Lord-name became an experience concept with the Jews. Thus, it would naturally be expected that in the writing of the New Testament God would be known primarily as the Lord.

An interesting question at this point is whether or not the Messiah was ever called "Lord" prior to the New Testament. In all Jewish literature, both prior to and through the time of the New Testament, there is only one such instance. In Psalm 110:1, David says: "The Lord said unto my Lord, 'Sit thou at my right hand, until I make thine enemies thy footstool.'" The first Lord spoken of here refers to God, but without a doubt the second Lord refers to the Messiah. In this instance the Messiah Lord is a somewhat exalted person since he is pictured as sitting in power with God. He is divine. The Jewish rabbis are known to have looked upon this passage as Messianic; they may or may not have thought of the Messianic Lord as divine.[16] Christian interpreters regard the Messiah depicted in the Old Testament as divine. Needless to say, the Jews wavered in their opinion as to the divinity of the Messiah. For many, he was to be a King like David. A divine Messiah, however, appears to be assumed by the Jews in the period of the Interbiblical Literature. However, it should be remembered that the Messiah is only once in the Old Testament designated as a Lord, and in this instance his divinity is certainly postulated. The name Lord stands there as a divine title.

16. A. E. J. Rawlinson, *The Gospel According to St. Mark,* p. 174.

Jesus as Lord in the New Testament

On turning to the New Testament one would naturally expect God to be known as "the Lord," since this was his name among the Jews prior to the New Testament period. But this is not the case. God is sometimes called "Lord," particularly in the early sections of the Gospels, but sparingly in Paul's writings, Acts, and the other New Testament writings. But, the fact that the New Testament in general looks upon Christ as the Lord rather than upon God as such is brought out by these figures: God is called "Lord" in the New Testament 139 times whereas Christ is called "Lord" 489 times. The name "Lord" has become a term set aside for Christ. In some instances the term merely means "master" while in others it points to Christ as a divine Lord. In order to appreciate how Jesus came to have this position in the New Testament the matter must be approached from a historical standpoint.

In the Gospels it is safe to say that Jesus was never called "Lord" by the characters in the story, with divine intent, until after the resurrection. As the disciples, the ones standing in need of healing, and the casual acquaintances spoke to him and called him "Lord," they did not mean any more than "master,"[17] "religious leader,"[18] "Messiah-King,"[19] and a simple address of courtesy like our "sir."[20] It may be held that there are places where Jesus is spoken of as divine by the characters of the Gospels, but these instances are never in conjunction with the Lord-name. After the Petrine confession in the eighth chapter of Mark Jesus is called "Lord" by the disciples with connotation of "Messiah-King." The ideas in the term "Lord" are somewhat akin to the ideas in the term "King," and since Jesus in this instance was seen to be the Messiah, since he was deemed to be a King

17. Mark 7:28.
18. Matt. 8:21; John 20:2, 18.
19. Luke 9:59; 12:41; 13:23; 17:37; Matt. 18:21, all occurring after the Petrine confession.
20. Mark 7:28; Luke 7:6 (Matt. 8:6, 8).

of Davidic characteristics, the term "Lord" with a human connotation only becomes an appropriate address for him.

Looking at what Jesus said of himself in conjunction with the Lord-name, the picture changes. There seem to be three or four places in the Gospel where Christ himself may be interpreted as inferring his divine Lordship. One of those places is in Mark 2:28 (Matt. 12:8; Luke 6:5): " . . . so that the Son of man is Lord even of the sabbath." Jesus inferred his authority over the day and may have implied divine Lordship here, but this is debatable. Again in Mark 11:3 (Matt. 21:3; Luke 19:31, 34): "The Lord has need of it . . . " This was spoken when he sent the men after the colt, and these were the words the disciples were to say to any one who approached them on their business. Here again only by a stretch of the imagination can it be said that Jesus inferred his divine Lordship. Of the four instances where Jesus may have inferred his Lordship, this is perhaps the weakest. In Mark 12:35ff (Matt. 22:43-45; Luke 20:42, 44), Jesus spoke of the impossibility of the Christ being the *physical son* of David and said: "David himself said in the Holy Spirit, 'The Lord said unto my Lord, Sit thou on my right hand . . . ' " Without a doubt Jesus used this passage to proclaim his divine Lordship. From the later use the church made of this Psalm it becomes evident that the disciples after the resurrection understood Jesus to infer his divine Lordship, and they quoted this passage to uphold the same idea.[21] Again, in Matthew 24:42, Jesus said: "Watch ye, therefore, for ye know not on what day your Lord cometh." Here again the term "Lord" on the lips of Jesus carried divine intent.

Thus, in the Gospels Jesus alone upheld his divine Lordship. The disciples called him "Lord," but not to imply his divinity.[22]

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21. Cf. Rom. 8:34; I Cor. 15:25; Col. 3:1; Eph. 1:20; Heb. 1:3; 8:1; 10:13; I Pet. 3:12; Acts 2:34; 5:31; 7:55; Rev. 3:21, in the order of their writing.
22. The only passage which seems to stand to the contrary is Luke 5:8.

After the resurrection two of the Gospels make an about face, and record that the disciples used the term "Lord" for Jesus, implying his divine Lordship. Luke and John stand together on this matter.[23] The Gospels of Luke and John, especially, took pains to show that in the use of the term after the resurrection there is more implied than could ever be implied prior to this great event.

The resurrection was a tremendous event in the outlook of the disciples and of those outside this group who were friends of Jesus. There is no event in all the New Testament, or of sacred history for that matter, that will compare with it. Something completely unique happened in history when Jesus came back from the grave. It was of such cataclysmic force that it changed the whole outlook as to the person of Jesus. He who had formerly been Messiah was now regarded as divine Lord. They meditated on what Jesus had said in reference to himself as Lord, especially in regard to his exaltation over David, and concluded that here was a divine person who had encamped with them. It was the reality of the resurrection which made the Lordship of Jesus possible to the minds of the disciples. Immediately after this experience Jesus was given the divine name.

To find the place in which Jesus was first regarded as a religious Lord is not enough. Further investigation pays dividends. It was in the experiences depicted in the Acts that the Lordship of Jesus came forth in a highly exalted manner. This is due first of all to the experience of Pentecost. It was at this time that Jesus fulfilled his promise to send the Holy Spirit. Thus, this gift was further proof that Jesus was a Lord with power. He could keep his promises when he was absent from their midst. It was also in Peter's first sermon that Jesus was proclaimed as the remover of sin.[24] Because of the resurrection and the gift of the Spirit

23. Note Luke 24:34; John 20:18, 25, 28; 21:7.
24. Acts 2:38; 7:60; 10:43. See also Oscar Cullmann, *Baptism in the New Testament*, who shows that at the cross Jesus baptized sinners with grace, and points out that this event is timeless, thus making its author controller of time and history.

the disciples preached his power to act as Redeemer. This had been God's function in the Old Testament.[25] God had been looked upon as spiritual Deliverer and Redeemer. Now Jesus is accredited with this function. To send the Spirit was the special power of God under the Old Covenant, whereas Jesus as Lord is now the sender of the Spirit. In the very first chapters of Acts the Lord-name as used for Jesus connotes the ideas of Redeemer,[26] Saviour,[27] Coming One,[28] Leader,[29] Sustainer,[30] Eternal One,[31] Judge,[32] Ruler and Authority.[33] Because Jesus performs all these functions for the early believers he is the rightful Lord. There is no hesitancy on the part of the Jewish Christian in giving to Jesus the same name the Lord God had borne now for so many years. In their experience of salvation Jesus was fulfilling the functions which God had fulfilled in the Old Testament, and he rightfully deserved this title. Bear in mind that the reason he was able to receive this title was because of the resurrection, his power demonstrated at Pentecost, and his power to lead, sustain and control the Christian and his world. The book of Acts is full of instances is which the disciples and others who are believers will not lift a hand or make a move until the Lord Jesus leads them to do so. Paul's desire to go into Asia is a notable example. Thus, Jesus as Lord in the early chapters of Acts fulfilled all that the term "Lord" implied when it was used for God in the Old Testament, with the exception of the idea of his being Creator. By their experience in Christ at the resurrection, by their experience of his power at Pentecost, and by their experience of his power in their lives, the disciples ascribe to Jesus the divine name "Lord;"

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25. Isaiah 57:19; Joel 2:32.
26. Acts 2:21.
27. Closely akin to Acts 2:21, and other instances where he is spoken of as forgiving sins.
28. Acts 2:20; 10:42.
29. Acts 1:24; 4:29; 5:29; 9:31, 35, 42.
30. Acts 7:59, 60.
31. Acts 10:36; 11:17.
32. Acts 2:20; 10:42.
33. Acts 2:34. In Peter's own speech-usage in verse 36. In *kerygma* in Rom. 10:9.

and when they use it for him they mean all that the term meant as it was used for God in the Old Testament. Jesus, then, becomes Lord to the disciples purely on the basis of their experience in and with him. There is drawn a parallel between the title "Lord" as given to God in the Old Testament and as given to Jesus in the New Testament. Jehovah was called "Lord" because of his power to deliver the new Israel from sin and to control history.[34]

A further exaltation of Christ as Lord is noted in Paul's writings. The apostle speaks of Christ as Lord in connection with the idea of his pre-existence in Philippians 2:5-11; and in I Corinthians 8:5-6, he credits Christ as the power in Creation. He says in the latter place: "For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." Paul in this place and in the Philippian passage is crediting two new ideas to the Lordship of Jesus: Pre-existence and Creator. Therefore, it can be said that the Lordship of Jesus is at this moment completely equal to the Lordship of God in the Old Testament. God as Lord had been Deliverer, Creator and Controller of history; now Jesus is seen to fulfill these same offices as the Lord of life. And note in the last passage that Paul sounds forth the name of God in the New Testament, i.e., Father. The Father is the one whom Christ came to demonstrate on the plane of history; the Lord is he who did the demonstrating, the one who mixed and mingled with humanity. Throughout the rest of the New Testament the ideas involved in the Lordship of Jesus are merely a re-emphasis of the ideas already observed.

Perhaps one further word should be added about Christ's possession of this title. In the New Testament the Apostolic writers often take a passage from the Old Testament in which the Lord-name occurs and quote this as though it

34. Cf. Acts 10:36, 42, for his control of time and judgment.

spoke of Christ. They apparently understand most of the instances of the Lord-name in the LXX as a reference to Christ. This point merely makes more emphatic the great experience the disciples had in Christ and the manner in which they exalted him as Creator and Controller of history, past and present.

When the apostles spoke of Jesus as Lord did they identify him with Jehovah, the covenant God? Ideologically, perhaps yes, but from a practical standpoint, perhaps no. It was stated earlier that the name *Yahweh* was an experience concept which identified Israel's experiences with her God as Deliverer, Ruler, and Creator. It was then stated that the experience concept of the name *Yahweh* passed over upon and into the name *Kyrios* of the LXX by way of the Palestinian *Adonai*. The ideas and the concepts in the original name passed over into the Lord-name in such force that as Israel spoke of her Lord she implied by the term that God was the Deliverer, the Ruler of the universe, and the Creator. Thus, she thought of only one, the Covenant God, as being able to carry out these functions. Therefore, when Jesus is called Lord the familiar connotations of the God Lord-name perhaps come over into Jesus' *Kyrios*-name so that as Redeemer, Ruler, and Creator he is, for all ideological purposes, identified with the original covenant God, Yahweh. Thus, ideologically the Lord-name as applied to Jesus carried the connotations of the name *Yahweh;* and its application to Jesus fully identified him, at least by the time of the writing of I Corinthians, as *Yahweh*. This seems to be all the more evident when it is remembered that Lord was God's peculiar, unique name among Palestinian and Dispersion Jews. The title is reserved for Jesus in the New Testament and connotes his "*Yahwehship*." What brought about this identification? The experience of the disciples with the Lord Jesus or the influence of the LXX term on the speech-usage and thought of the believers? The experience of the believers with the Lord Jesus had perhaps most to do with the final concepts in the term *Kyrios* as applied to Jesus, but the concept of Creator in the Lord-name as applied to

Jesus must have come in part from the influence of the LXX *Kyrios* on Christian usage. Thus, the idea that Jesus as Lord is Creator must have been the Christological addition of the Septuagint-reading Christians (note that this concept is first found in Paul's Lord-name).

However, in the practical thinking of the Jewish Christians Jesus may not have been completely identified with *Yahweh*. Since the Lord Christ is viewed as ruling over a kingdom which is some day to be turned back over to God the Father, as Paul says in I Corinthians 15:28, the conclusion seems necessary that God the Father and the Lord Jesus were seen as two persons of equal and identical status.

In conclusion it should be stated that the process of the development of Jesus as Lord in the minds of the disciples and others is one of the most outstanding movements in all the New Testament. For a Jew, steeped as he was in the Old Testament, who often quoted the *Shema'* which said: "Hear, O Israel, the Lord our God is one God. . . .," to take this name above all names and give it to one whom he had known in the flesh could only be carried out as the grand product of a mighty experience. Give these men all the praise that they deserve. They made one of the most radical discoveries that any group of men ever made. Their conclusions about the person of Christ made Christianity what it is. In one brief word their conclusion was reached in some such manner as this: First, Christ, during his lifetime, gave them the clue to his person when he intimated his divine Lordship to them. Second, the resurrection was the revealing, crowning experience through which they passed. It made possible the opening of their minds so that they might see the power of God at work in Christ. Third, the power that was visited upon the disciples at Pentecost, the receipt of the Holy Spirit, and the conviction that Christ could and did remove sins was sufficient proof of the Lordship of their Christ. It was after these experiences that they went forth preaching and proclaiming that the Lord Jesus was the Lord of the Old Testament come into redeeming touch with the world. The old Jewish idea that God was

too holy to touch or be touched by the world was shattered to pieces when the Lord himself encamped among them to redeem.

Some will possibly wonder just what this study means for today. It throws the emphasis again upon the vitalness of each man having a power-laden, revealing experience with Christ. The recognition of his Lordship can not be a mere matter of contemplation or of philosophizing. Even the devils themselves know who Christ is. The mere conversion experience is not enough, if it does not transcend one's personality and reach out to Christ. It was the *work* of Christ, as Lord, that made the birth of the Christian faith possible. It was the work of Christ working in them through grace his transforming experience that compelled men to turn unto him and to go forth preaching. The Lordship of Jesus is an eternal truth born first in eternity and related to men through a historical experience. If men today are to comprehend the Lordship of Jesus it must come as the product not of contemplation so much as of a similar experience. The cross, the resurrection, and the gift of the Spirit which brings forgiveness of sins and fellowship with the Lord is this experience. Without it men can never know the real content of the name Lord.

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NEW TESTAMENT TEXTUAL CRITICISM IN THE NINETEENTH CENTURY

BY LYLE O. BRISTOL

At the beginning of the nineteenth century New Testament textual criticism had come to the place where the most important known manuscripts having been designated by letters or numbers were grouped into certain classifications according to the rules laid down by those who had tried to get behind the reading of the *textus receptus*. But the New Testament was still being printed according to the *textus receptus*. The study of the text of the New Testament in the nineteenth century began with a departure from the usual printed editions.

Lachmann

To Carl Lachmann (1793-1851) belongs the honor of such an iconoclastic move. In 1831 Lachmann published a small edition of the New Testament in Greek. It contained no preface, but a brief note at the end of the book directed the reader to find a discussion of the editor's principles as set forth in a German periodical of the preceding year. (For the full text of this note see S. P. Tregelles—*An Account of the Printed Text of the Greek New Testament*, p. 98 note.) In this article Lachmann rejected the readings of the *textus receptus*. While this was a great forward step in the criticism of the New Testament text, Lachmann left himself open to misunderstanding and censure because he did not state which manuscripts he had used as the basis for his published text, nor did he elucidate his principles of textual study.

In later writings, however, Lachmann did explain that he was not attempting to arrive at the text of the New Testament autographs. Rather, he was concerned about getting back to the transmitted text of the fourth cenury. Thus, when the main authorities agreed in an error, Lachmann printed their error, knowing that it was wrong, but contending that it was part of the fourth century text. Such an error would be eliminated by the critic who went back of the fourth century.

Lachmann's second edition appeared in two volumes in 1842 and 1850. This edition had the Greek text on the upper part of the page, with the Greek and Latin variant readings in the center, and with the Latin text on the lower part of the page. For the Greek text Lachmann divided the authorities into two families, Oriental consisting of codices A, B, C, and the writings of Origen, and Occidental consisting of codices D, E, F, G, the Old Latin, the Vulgate, and the Western Fathers from Irenaeus to Primasius. The text was determined by the combined evidence of the Oriental and Occidental families. For the Latin text he used the Vulgate, edited on the authority of codices Fuldensis and Amiatinus.

It was inevitable that Lachmann should find himself severely criticized for his departure from the *textus receptus.* But he refused to accept this censure in silence. His replies were harsh and bitter. He ended the introduction to the second volume of his second edition with the hope that his work, undertaken with diligence and with assurance of divine aid and completed to the best of his ability, would be approved by posterity when its value became better known.

Truly Lachmann was one of the pioneers of New Testament textual criticism. Launching out into a sea into which his predecessors had feared and refused to go, he directed his course so well that within a few years the *textus receptus* was discarded as the basic printed text.

Tischendorf

The second great name in this field in the nineteenth century is that of Constantin Tischendorf (1815-1847). His contribution consisted in the discovery of new manuscript evidence. He started out with the purpose of searching for early manuscripts or fragments of manuscripts of both the Old and the New Testaments so that he might be able to produce eventually a revised text free from many of the errors still in Lachmann's editions. The story of Tischendorf's quest reads like a thrilling adventure—and such it was. His greatest discovery was Codex Sinaiticus, found

in the Convent of St. Catherine on Mount Sinai in 1844. This was one of the most important uncials to be brought to light in the nineteenth century. In addition to this, Tischendorf discovered eighteen uncial manuscripts (thirteen of them in fragmentary form) and six minuscules; he edited twenty-five fragmentary uncials for the first time, and re-edited eleven more; he translated four uncials and collated thirteen; he brought Codex Vaticanus to light after much difficulty; he published eight editions of the Greek New Testament and four of the Greek Old Testament, besides apocryphal gospels and epistles.

Tischendorf followed his predecessors in their principles of textual criticism, although his division of manuscripts into families differed in some ways from theirs. His main contribution was the discovery and publication of so much new evidence. By his work new impetus was given to the study of the text of the Greek New Testament.

Tregelles

Another name that must be included in this study is that of Samuel Prideaux Tregelles (1813-1875). His work consisted in the careful collation of many manuscripts. In 1838, without any knowledge of Lachmann's work, he set out in the same direction, but by 1844 he was ready to publish only the Apocalypse. Dissatisfied with the smaller number of his authorities and disturbed by the innumerable discrepancies in the collations he was using, Tregelles decided to do his own collating before producing his text. In this work he collated thirteen uncials and four minuscules, being bitterly disappointed because permission was refused for him to collate Codex Vaticanus.

Upon the basis of his collations Tregelles began the publication of the Greek New Testament, which occupied him from 1857 to 1872. The tragedy of this work was that the Gospels were published before Tischendorf's study of Codex Vaticanus and before the discovery of Codex Sinaiticus.

Tregelles stands, then, as one who prepared the way for the work yet to be done of the text of the New Testa-

ment. His accurate collations made possible the monumental work of Westcott and Hort.

Westcott and Hort

The climax of New Testament textual criticism in the nineteenth century was reached in the work of Brooke Foss Westcott (1825-1901) and Fenton John Anthony Hort (1828-1892). In 1881-2 Westcott and Hort published *The New Testament in the Original Greek* in two volumes, of which the first contained the text and the second the exposition of the textual principles and methods of the editors as written by Hort.

Following the theory of recensions as set forth by Bengel and Griesbach, Westcott and Hort dealt with far more material and explained their principles and arguments at greater length. They purposed to obtain a text as near as possible to that of the autographs. They contended that errors in the text came first by the carelessness of scribes in copying the manuscripts and by their attempt to interpret obscure and difficult passages. Later, other errors came in through the mixture of one text with another in the same geographical district. When the original reading was sought, the older manuscripts had been destroyed, thus leaving conjecture and probability as the only possible tests.

In order to bring the problem of textual criticism within limits, Westcott and Hort tried to trace each group of manuscripts back to a common ancestor as Bengel and Griesbach had done. This led them to divide all the authorities into four families.

The Western family was represented best by Codex Bezae in the Gospels and by Codex Claromontanus in the Pauline Epistles. It had the support of the Old Latin version and of most of the Latin Fathers. While this was the earliest text available, its authority was impaired by a love of paraphrase, addition, and conflation. Thus Westcott and Hort held that internal probability was against the Western text in a majority of places.

The Neutral family was represented best by Codex Sinaiticus and Codex Vaticanus. This was considered to be

the purest text. Even when Codex Sinaiticus and Codex Vaticanus agreed against all other witnesses, their reading was to be placed on at least an alternative footing with other readings. Where Vaticanus and Sinaiticus disagreed, preference was to be given to Vaticanus. Even where there were additions in the Neutral text, they were called not "Neutral interpolations," but "Western non-interpolations."

The Syrian family had slight authority, depending on later uncials and cursives dating from a revision of the Greek New Testament begun at Antioch under Lucian at the end of the fourth century. Thus the Syrian text, having been carefully revised, was characterized by its lucidity and completeness, but its authority was slight.

The Alexandrian family was described as a non-Western pre-Syrian text differing from the Neutral text. Its basis was to be found in the writings of such Fathers as Clement and Origen.

On the basis of this classification of authorities, Westcott and Hort published their text of the Greek New Testament. It was used, but not always followed, by those responsible for the Revised Version of the English Bible in 1881. Here, then, in the work of Westcott and Hort, all the labors of textual scholars had been gathered together and applied in the resulting text.

The assumptions of Westcott and Hort have been challenged many times in the past seventy years. Their excessive reverence for the Neutral text has not always been accepted; their classification of authorities has been restudied; new manuscript evidence has changed the picture; but their work still remains as one of the noblest monuments of New Testament textual criticism.

Thus the New Testament textual scholars of the nineteenth century brought the first break with the printed *textus receptus;* they discovered new authorities; they provided careful collations of important manuscripts; and they gathered together the work of the past in such a way as to produce what they hoped to be a definitive text of the Greek New Testament.

NEW DEVELOPMENTS IN NEW TESTAMENT THEOLOGY

BY JOHN NEWPORT

In one of his recent books A. M. Hunter has said, "These are great days for theology. The Queen of the Sciences is once again coming into her own. Men are beginning to see that a Christianity without a theology is not Christianity at all; and they are turning back, some to Luther or Calvin, some to Thomas Aquinas. Some of us, with no disrespect for these great names, feel that the theology which the age needs should be built primarily on New Testament foundations. But, whatever be our views, all are realizing anew the importance of Biblical theology, and the paramount importance of the New Testament."[1] This statement only confirms my strong conviction concerning the importance and relevance of the subject "New Developments in New Testament Theology."

"New" or "Recent" I arbitrarily construe to include the period since the first World War. In the philosophical field "recent" would probably include the period since 1875. However, in the theological realm, I believe it would probably be better to think of "recent" as including the period since 1918.

I. The first development may be stated as follows: *There has been a clarification of the basic elements of the primitive kerygma (proclamation) or gospel.*

Someone has said that the New Testament resembles a great jig-saw puzzle composed of many and various pieces. For many years we have pored over the pieces in isolation and largely failed to see the picture. But now the pieces are falling into place and we can see the pattern.

This pattern has been found to be primitive *kerygma* or proclamation. The noun *kerygma* may signify either the act of proclamation or the thing proclaimed. In the New Testament the second meaning is the more common: the

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1. A. M. Hunter, *The Unity of the New Testament* (London: S.C.M. Press, 1943), pp. 110 f.

kerygma is the thing—the event—proclaimed. "It pleased God," says Paul, "by the foolishness of the preaching to save them that believe."[2] The word here translated "preaching," *kerygma,* signifies not the action of the preacher, but that which he preaches, his "message," as we sometimes say.

Kerygma is practically synonymous with *euangelion,* "gospel." It is a proclamation containing "good news," the good news of an event, *the* event, the saving Act of God in Jesus Christ. As such, *kerygma* is to be distinguished from *didache* which denotes moral and spiritual instruction for those who have already accepted the *kerygma.*[3]

Now let us note the basic elements of this *kerygma.* Long before any of our written gospels appeared, even before Paul began to write his epistles, the apostles and their co-workers were proclaiming the *kerygma* or message of salvation. It is this suggestion that C. H. Dodd of Cambridge has elaborated in *The Apostolic Preaching and its Developments* which must rank as one of the most importtant and positive contributions to New Testament science in our generation. The outline of that *kerygma* we can reconstruct from fragments of early Christian tradition embedded in Paul's epistles and reflected in the early speeches of Acts.

Evidently those early Christian sermons had three "heads" or main points:

1. A claim that their message was the fulfillment of Old Testament Prophecy.

2. An historical exposition setting forth Jesus in His life, Death, Resurrection, Exaltation, and Coming Again.

3. A summons to repent and accept the forgiveness of sins in Jesus.[4]

This *kerygma* which we have recovered from Paul and Acts runs through the whole New Testament. It is in the Gospels. And what are the Gospels? Whatever we may

2. I Cor. 1:21.
3. Hunter, *op. cit.*, pp. 21 f.
4. Ibid., pp. 24 f.

think of the Form-critics, we must agree that they have compelled us to face this question and pointed us to the true answer. The Gospels are not biographies. Rather, in the words of my former professor, Karl Ludwig Schmidt of Basel, they are expanded forms of the *kerygma.* It is true that in Matthew and Luke the *kerygma* has been mixed with *didache* and special teachings. But, as in Mark, the basic framework of the *kerygma* is there. The kerygma is likewise in the Fourth Gospel, in I Peter and in Hebrews. "Through the variegated fabric of the New Testament now clear and conspicuous, now veiled and hidden, runs the golden thread of the *kerygma.*"[5]

It would not be inappropriate to ask the question, "What does it mean to preach the Gospel today?" In the words of C. H. Dodd, "To select from the New Testament certain passages which seem to have a 'modern' ring, and to declare that these represent the 'permanent element' in it, is not necessarily to preach the Gospel."[6] Preaching which finds the heart of the Gospel in, say, the Fatherhood of God, or the ethical principles of the Sermon on the Mount, may not be regarded as unchristian, but it is a failure to "continue steadfastly in the apostles' doctrine" (Acts 2:42). It is *didache;* but it is not *kerygma.* Any preaching today which aims to be in line with the original Gospel must conserve the essential affirmations of the Apostolic preaching. This idea has been presented very forcefully in Hugh Kerr's recent book *Positive Protestantism.*[7]

II. The second development, which is closely related to the first, is *an emphasis on the essential unity of the New Testament writings.*

"The New Testament," says A. H. MacNeile in his *Introduction,* "is a collection of masterpieces of spiritual

5. Ibid., p. 30.
6. C. H. Dodd, *The Apostolic Preaching and Its Developments* London: Hodder and Stoughton, 1936), p. 78.
7. Hugh Kerr, *Positive Protestantism* (Philadelphia: The Westminster Press, 1950), pp. 87-94.

music."[8] Yet if there are many musicians playing different instruments, one dominant theme sounds through all their music. With all of the diversity of the New Testament writings, they form a unity in their proclamation of the one Gospel or *kerygma.*

Those who emphasize this unity, such as Dodd, Hunter, and others, are the first to recognize the contribution of those who majored on pointing out the individuality of the various writers of the New Testament and of their teachings. The results of this analytical stage of criticism are of permanent value. With these results in mind, we can now do fuller justice to the rich many-sidedness of the central Gospel which is expressed in the whole.

There is a trend, however, towards synthesis. In fact, Dodd says that the present task of New Testament criticism is the task of synthesis. Synthesis does not imply the creation of unity out of originally diverse elements. In the New Testament the unity is original. It is the unity of the *kerygma.*[9]

III. The third development is one of the most interestteresting and important. It is *the development of the "Realized Eschatology" viewpoint.*

During the nineteenth and the early part of the twentieth centuries eschatology was regarded as a rather unimportant part of Christian dogmatics. The references to eschatology were, in the words of Karl Barth, "a short and perfectly harmless chapter . . . at the conclusion of Christian dogmatics."[10] Nineteenth century liberal Christianity saw the Kingdom of God as a social and ethical value whose coming could only be interpreted as taking place in the heart of each individual Christian. An example of that approach is seen in the viewpoint of Adolf Harnack.

In opposition to this purely spiritual interpretation of

8. Quoted by Hunter, op. cit., p. 7.
9. Dodd, *op. cit.,* p. 74.
10. Maria Fuerth Sulzbach, "Time, Eschatology, and the Human Problem," *Theology Today,* Vol. VII, No. 3 (October, 1950), p. 321.

eschatology, Albert Schweitzer saw in eschatology the central theme of Jesus' proclamation and teaching. Yet due to his nineteenth century background he did not see the homogeneity of Christ's person and his proclamation. The eschatological message remained strictly futuristic in character, ruling out any present or realized aspects in the coming of of the Kingdom of God.[11]

In recent years there has been the development of the "realized eschatology" viewpoint by C. H. Dodd, W. Manson and others.[12] Briefly, let us note the important aspects of this viewpoint.

The prophets and the apocalyptists of the Old Testament tells of the Day of the Lord, of the *eschaton.* In radical contrast to "this age" is "the age to come." This Day of the Lord has several characteristics attributed to it. It is in the first place supernatural. The hidden rule of God in history is to be revealed. Secondly, the Day of the Lord will be the overthrow of the powers of evil, and judgment upon the sin of men. Thirdly, the Day of the Lord will bring to those in whom His will is fulfilled a new life which is both glorious and endless. And then it is final. The eternal meaning which gives reality to history, will be exhausted. It brings with it new heavens and a new earth and it transforms human nature. It is the end of history, but the beginning of "the Age to Come."[13]

In the New Testament, the apocalyptic symbolism of the Old recurs freely, but with a profound difference. The divine event is declared to have happened. The Age to Come has come. The Kingdom of God has broken in with power. The Gospel of primitive Christianity is a Gospel of realized eschatology. In the words of Otto Piper of Princeton, Jesus

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11. *Ibid.,* p. 321.
12. See C. H. Dodd, *The Apostolic Preaching and Its Developments,* W. Manson, *Christ's View of the Kingdom of God and Jesus the Messiah.*
13. Dodd, *op. cit.,* pp. 80-84.

himself interpreted his ministry as the beginning of the new aeon.[14]

The characteristics of the Day of the Lord, as described in prophecy and apocalypse, are boldly transferred to the historical crisis, constituted by the ministry, the death and the resurrection of Jesus Christ. First, it is fulfillment. The Day has dawned. Secondly, the supernatural has manifestly entered history. The arm of the Lord is made bare. "The blind see, the lame walk . . . , the dead are raised . . . " In the words of W. Manson, "As Jesus speaks of his exorcisms . . . they are not merely symptomatic of the near approach of the Reign of God but definitely mark its entrance into time . . "[15] In the words of C. H. Dodd, "The miracle stories . . . are saying precisely this: that where Jesus was, there was some incalculable and unaccountable energy at work for the dispersal of evil forces and the total renewal of human life; and that this was nothing less than the creative energy of the living God."[16] F. C. Grant likewise states: " . . . the New Testament miracles are eschatological. In the language of the Synoptic Gospels . . . they are 'powers of the age to come' already active in the present age . . . "[17] Thirdly, this open manifestation of the power of God is the overthrow of the powers of evil. "Now shall the prince of this world be cast out." Paul says that in the Cross God triumphed over principalities and powers. Fourthly, this is the judgment of the world. "This is the judgment, that the Light has come into the world (with the incarnation of the Word), and men loved darkness rather than light." Finally, eternal life, the "life of the Age to Come," is now realized in experience. He who believes HAS life eternal.

With the language and ideas of Jewish eschatology in

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14. Otto Piper, "The Authority of the Bible," *Theology Today*, Vol. X, No. 1. (July, 1949), p. 170.
15. William Manson, *Jesus The Messiah* (London: Hodder and Stoughton, 1943), p. 150.
16. C. H. Dodd, *The Bible Today* (Cambridge: Cambridge Univ. Press, 1947) p. 92.
17. F. C. Grant, *An Introduction to New Testament Thought* (New York: Abingdon Cokesbury Press, 1950), p. 148.

mind, the New Testament writers have deliberately, boldly, and consistently applied those ideas and that language to the facts of the ministry, the death, and the resurrection of Jesus Christ. The implication is that in those facts all that the prophets meant by the Day of the Lord is realized. There is here a divine event, unique and decisive, in which the whole purpose of God in history is made manifest.[18]

Of course, the coming of Christ was to be followed by a further historical period. But the New Testament writers are clear that history is henceforward qualitatively different from what it was before Christ's coming. While the battle is still raging, the victory is already won.

C. H. Dodd will admit that, although the New Testament affirms with full seriousness that the great divine event has happened, there remains a residue of eschatology which is not exhausted in the "realized eschatology" of the Gospel, namely, the element of sheer finality.[19] The prophetic and Christian view insists that history is a unity and must have an end as well as a beginning, however impossible it may be for philosophy to admit the idea of finite time. Thus the idea of the second coming of Christ appears along with the emphatic assertion that His coming in history satisfies all the conditions of the eschatological event, except that of absolute finality.

C. H. Dodd further maintains that the doctrine of "Realized Eschatology" points towards a distinctly Christian conception of the nature of history. This Christian conception is not the evolutionary view of history in which the Kingdom of God is identified with a Utopian goal of social evolution upon earth which is inevitably coming.

In fact, the Gospel does not speak of "progress," but of dying and rising again. The pattern of history is revealed less in evolution that in crisis. Once in the course of the ages the spirit of man was confronted, within history, with

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18. Dodd, *The Apostolic Preaching and Its Developments, op. cit.*, pp. 86f.
19. *Ibid.*, p. 93.

the eternal God in His Kingdom, power, and glory, and that in a final and absolute sese. There was a great encounter, a challenge and response, a death and resurrection; and divine judgment and life eternal came into human experience.

By that supreme crisis the meaning of all history is controlled. As it is reconstituted, by faith, in the experience of successive individuals and generations of mankind, the inward reality of history is revealed. The divine challenge reaches the soul of man. For his response to the challenge, positive or negative, and for its immediate consequences, he must bear responsibility, for good or ill; and the nature of his response may shape the constitution of the next crisis. The whole course of history, however, remains plastic to the will of God.[20]

Professor Arnold Toynbee in his massive *Study of History* has found the theme of the plot of history in this formula, "Challenge and Response."

The goal of history, according to Dodd, is that which molds itself upon the great divine event of the past, known in its concrete actuality, and depicts its final issue in a form which brings time to an end and places man in eternity—the second Coming of the Lord, the Last Judgment.[21]

IV. The fourth development may be stated as follows:

Critical approaches to the underlying substance of the synoptic tradition reveal Christological content.

An ordinary assumption of much modern historical criticism of the Gospels has been that the life of Jesus has been overlaid by an incrustation of dogmatic Christology. Furthermore, if this accreted matter were stripped away, we should be left with a Jesus who had little if any Messianic consciousness.

How untenable this position is has been shown by the results of a closer approach to the ancient material which forms the underlying substance of the Synoptic tradition.

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20. *Ibid.*, pp. 95f.
21. *Ibid.*, pp. 96.

Such men as W. Manson, Vincent Taylor and others have done much work in this field. In the words of W. Manson, "There is no smallest unity of this tradition which is not instinct with Christological significance."[22]

Floyd V. Filson has also stated this development quite clearly. "Another view once widely regarded as conclusively established was that certain Gospel passages concerning Christology and the Cross were Pauline intrusions into an earlier quite simple Christianity. More faithful study of the New Testament and the consideration of the Church's actual life situation, as Form Criticism has led us to understand it, have pushed back the date of origin of a high Christology and a basic doctrine of the Cross to the very beginning of the Apostolic Age and made it extremely difficult—I would say impossible—to hold that there was no basis for these doctrines in the mind and words of Jesus himself."[23]

We should seek in the depths of Jesus' own spirit the source and origin-point of the Christian Messianic idea. W. Manson contends that the great expansion of the Son of Man doctrine according to which the Son of Man's exaltation is from a human life of suffering on earth originated first in the mind of Jesus himself. If the death of Jesus had not been presented to the followers of Jesus in a certain objective light, could they have found in it the pledge of the forgiveness of their sins, of the acceptance of their souls with God, and of the hope of salvation? The answer of W. Manson is, "No." The Christians of Jerusalem were not devotees of mystery-religions who had brought with them an *a priori* pattern of ideas suited to the explication of the mystery of the death and exaltation of Jesus. They were fervent Jewish apocalyptists who saw history predominantly under the sign of the end and were conscious of a certain fearful judgment awaiting the world. The hope and con-

22. Manson, *op. cit.*, p. 94.
23. Floyd V. Filson, "How I Interpret the Bible," *Interpretation*, Vol. IV, No. 2 (April, 1950), p. 182.

fidence of the first Christians went back to an objective ground in Jesus.[24]

As I have indicated, not all recent New Testament scholarship agrees with this viewpoint. Examples of disagreement are to be found in the works of Rudolf Bultman and George Duncan.[25] But Otto Piper of Princeton, in reviewing George Duncan's *Jesus, Son of Man* can but end his review by saying: "The fact that the primitive church regarded Jesus as the Messiah and saw his work in the framework of futuristic eschatology is best explained by the assumption that the writers of the New Testament books went back to what Jesus himself had said and done."[26]

V. In the fifth place, there has developed a conviction that *the New Testament must be interpreted in the light of Hebrew categories of thought.*

The so-called Liberal School of fifty years ago largely looked away from the Old Testament to Greek thought for the background of New Testament thought. A new development in the last fifteen or twenty years insists that the interpretation of the New Testament must be rooted in the Old Testament. In fact, those who advocate this view insist that all of the more important Old Testament ideas are carried over into the New Testament teachings.

Norman Snaith, the well-known British Methodist Old Testament scholar, has been one of the outspoken leaders of this development. He says, in his very stimulating book *The Distinctive Ideas of the Old Testament*: "Our position is that the re-interpretation of Biblical theology in terms of the ideas of the Greek philosophers has been both widespread through the centuries and everywhere destructive to the essence of the Christian faith. We hold that there can be

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24. Manson, *op. cit.*, pp. 117, 127.
25. See Rudolf Bultmann, *Das Urchristentum in Rahmen der Antiken Religionen* (Zurich: Artemis-Verlag, 1949) and George S. Duncan, *Jesus, Son of Man* (New York: Macmillan Company, 1949).
26. Otto A. Piper, "A New Angle," *Interpretation*, Vol. III, No. 4 (October, 1949), p. 482.

no right answer until we have come to a clear view of the distinctive ideas of both Old and New Testaments and their difference from the pagan ideas which so largely have dominated 'Christian' thought."[27]

This does not mean that we are not to make use of Greek philosophy in theological formulations. C. H. Dodd has said that "in Greek philosophical discipline the church found an organ on which enhanced its powers of clear and coherent reasoning about the data of its faith, and immensely reinforced its resources for the missionary and apologetic appeal to the wider world. Yet . . . the fundamental structure of Christian theology is Biblical."[28]

One aspect of the distortion of the Biblical picture by Greek influence, has been brought to the attention of the world of New Testament scholarship by my former professor and friend, Herr Professor Oscar Cullman of Basel and Paris. In his important book *Christ and Time* Cullman states that his study has forced him to reject the Hellenistic point of view as a possible basis upon which to develop the understanding of time and history by the first three generations of Christians. The Hellenistic concept of time is cyclical, while the biblical, both Hebraic and Christian, is linear and conceived in terms of fulfillment.[29]

To an earlier period belongs the development of the use of the *Koine* Greek as an aid to clearing up grammatical and philological details of the New Testament and as an aid to making the background of the New Testament more vivid and more human. This procedure was a great step forward from the old approach whereby New Testament Greek was compared with Classical Greek, weighed in the balances, and found wanting.

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27. Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (London: The Epworth Press, 1944), pp. 187ff.
28. C. H. Dodd, "The Foundations of Christian Theology," *Theology Today,* Vol. VII, No. 3, (October, 1950), p. 320.
29. Oscar Cullmann, *Christ and Time.* Translated from the German by Floyd V. Filson (Philadelphia: The Westminster Press, 1950), pp. 58f.

A more recent development of importance has been the study of the Septuagint from the point of view of the meaning of words. Thanks to such studies as Dodd's *The Bible and the Greeks*, considerable attention is being given to the way in which the Septuagint translators rendered the Hebrew words. The Greek word in the Septuagint tends to carry the meaning of the original Hebrew word, and not its own meaning as a normal Greek word. In some cases, the neglect of this distinction entails serious error, especially where we are dealing with the distinctive ideas of the Old Testament. We are now coming to recognize that the Greek of the Septuagint is really Hebrew-Greek.[30] Dr. W. Manson of Edinburgh forcefully points out to his students how the New Testament is indebted to the Septuagint for the special religious meaning which it gave to Greek words. Some examples would be as follows: The Septuagint *nomos* (law) is exactly equivalent to the Hebrew *torah*. Other examples of Greek words which were given a Hebrew meaning are *doza*, *dikaiosune*, and *mustarion*. This new development insists that it is essential, especially if the word in question is a religious word, to begin with the Septuagint, and to notice to what extent the Septuagint used the word as the equivalent of the original Hebrew, and then to see to what extent the New Testament usage in any writer is covered by this Septuagint use, and finally to examine to what extent the Greek usage is also involved.[31]

Closely related to our consideration of Hebrew categories, is the development of a comprehensive lexicon which contains a scientific treatment of the changes in the meanings of words that took place as a consequence of the emergence of primitive Christianity. Hoskyns and Davey, in their provocative book *The Riddle of the New Testament* make this statement: "If we are to understand the Greek of the New Testament we can be satisfied neither with a lexicon of Classical Greek, nor with a lexicon of the spoken Greek

30. Snaith, *op. cit.*, pp. 160f.
31. *Ibid.*, pp. 160f.

of the first century A.D., nor even with a lexicon of the Greek of the Septuagint, even if one could be procured which noted carefully the Hebrew words which underlie the Greek of the translation. We can be satisfied only with a lexicon devoted wholly to the New Testament itself, in which the specifically Christian associations which become attached to each word are carefully detected and set forth."[32]

There was, of course, the *Biblico-Theological Lexicon of New Testament Greek* by Cremer, translated into English in 1878. But so much has come to light since then that the work is out of date. Now, however, a lexicon is in course of publication edited by Dr. Gerhard Kittel under the title *Theologisches Worterbuch Zum Neuen Testament* and published by W. Kohlhammer at Stuttgart. The purpose of this lexicon is to define as precisely as possible the new weight, emphasis and energy that Greek words acquired as a result of the peculiar theological setting in which they were used by Christian speakers and writers.[33] There will probably be eight volumes. The latest information which I have is that installment two of Volume Five has appeared. In all probability it will be translated into English.

VI. A sixth development may be stated as follows: *An emphasis is being placed on the fact that God's redemptive action is personal rather than legal or mechanical.*

Recent Synoptic studies point out that in listening to Jesus, the early disciples were not set in a situation in which to compare or contrast his teachings with other teachings or even to think of it primarily as a system of thought. They were brought face to face with God and with the issue —whether they were for or against God's will to reign. For the first time in their experience the kingdom of God had come into direct, verifiable, and transforming relation to their lives. This revelation was to them uniquely and irreducibly personal.[34]

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32. Edwyn Hoskyns and Noel Daney, *The Riddle of the New Testament* (London: Faber and Faber, 1931), p. 33.
33. *Ibid.*, p. 34.
34. Manson, *op. cit.*, p. 153.

In such a relationship there was no responsibility of a credit and debit account of righteousness, as if it were all a legal or commercial transaction. The disciples had no credit with which to start up in business. There was no theology of grace based on merit-making.[35] The souls of the early disciples were in permanent and boundless dependence on Jesus. The question: "What is of God, and what is of man?" was an improper question. Of course, all was of God, and the only true freedom and deliverance which was available to them was in submission to Christ. This does not mean that the disciples had no freedom and that moral responsibility was non-existent. Absolute loyalty to anything less than the Eternal One was bondage and idolatry, but absolute loyalty to the Ultimate One delivered them into their own true being.[36]

In this connection, it is interesting to note that a Jewish thinker, Professor Martin Buber of Jerusalem, has helped to provide Christian theologians with a framework in which to state the Gospel. Says Buber, "Faith is a personal meeting, an entrance into relationship. God is revealed in personal confrontation and in the human decision of turning; he is known in a subject-subject relationship, and not as objective reality."[37]

VII. The seventh development has to do with the communication of the Gospel. *An emphasis is being placed on the fact that the act of proclaiming the mighty acts of God became a part of the fact proclaimed.*

Kerygma was not only the message proclaimed, as we have indicated, but it was also the *act* of proclamation.

As James Stewart pointed out in his Inaugural Address at New College, University of Edinburgh, *kerygma* is more than telling the message. The early Christians could have

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35. William Robinson, *Whither Theology* (London: Lutterworth Press, 1947), p. 115.
36. *Ibid.*, p. 136.
37. Martin Buber, *The Prophetic Faith* (New York: The Macmillan Co., 1949).

told the message and it would not have been *kerygma*. When faith in the message reached such a pitch that the men became a part of the act, *that* was *kerygma*.

The early preachers of the Resurrection were not only the heralds of an historic event, but also the mediators of a living presence. In the Apostolic Age the very men risen with Christ were themselves part of the message of the Resurrection. As they preached—at that moment they became a part of the message. The very proclamation was a divine confrontation.

Thus, the chief problem of communicating the Gospel, according to the New Testament, is the problem of allowing ourselves to be taken charge of by the living Christ.

There are many other recent developments of interest upon which we cannot elaborate. These include the rather widespread rejection of the middle of the second century as the time of the composition of the Gospel of John,[38] an insistence by many that form alone cannot decide either for or against the historicity of the subject-matter of the tradition,[39] and an emphasis on faith as *fiducia* and not *assensus*. Also one might mention that the Sermon on the Mount is being considered as essentially "disciple-teaching," instruction addressed not to the multitudes but to an inner circle of religious fellowship.[40]

Dr. John Brown, that "beloved physician" and no less beloved British man of letters, in a tribute to his father relates how a great change in his life affected his studies and preaching: "He then left the ordinary commentators and men who write about meanings and flutter around the circumference and corners; he was bent on the centre, on seeing with his own eyes, on touching with his own fingers, the pearl of great price."[41]

These words might be considered a parable of much

38. Filson, *op. cit.*, p. 181f.
39. Manson, *op. cit.*, p. 26.
40. Hunter, *op. cit.*, p. 56.
41. Quoted by Hunter, *op. cit.*, p. 7.

of the development in the realm of New Testament scholarship. It is easy to sense a change of approach, a change of direction. The scholars, for the most part, are leaving "the circumference and the corners": they are "bent on the centre."[42]

This emphasis seems to be appropriate in what F. W. Dillistone, in an editorial in *Theology Today,* calls, "The closing time in the gardens of the West." It does seem to be closing time so far as any peaceful, leisurely, untroubled existence is concerned. Dr. Dillistone continues, "What, then, is the particular task of theology in such a time as this? Not so much microscopic analysis—but the vigorous application of truth already known. Not so much detailed research —but the interpretation of results already obtained. Not so much the extension of factual knowledge—but the dissemination and communication of the faith by which men can live. Theology must go out into the 'darkling plain' to proclaim the 'Good News.' Then it will not be simply a voice crying in the wilderness, but rather it will become the herald of the dawning of a new day of God."[43]

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42. *Ibid.,* p. 7.
43. F. W. Dillistone, "Closing Time?", *Theology Today,* Vol. VII, No. 3. (October, 1950), pp. 287-293.

"BAPTIZED FOR THE DEAD"

BY A. G. MOSELEY

As early as the 17th century, some one counted more than twenty divergent views on the interpretation of I Cor. 15:29. Of course, the one most commonly held is that of proxy baptism, that is, the baptizing of living persons in lieu of those who had died without having been baptized. The practice is thought to have begun with the use of proxies for those who had accepted the Christian faith, but had not as yet received baptism. However, present day Mormons immerse proxies in behalf of persons who were baptized during life, provided that this immersion was not into the Mormon faith, or by their administrators.

Some years ago, a woman who was a native of Alabama, but later a Mormon in Utah, made a tour of four or five southern states seeking the names of Moseleys, in behalf of whom she would have administered this proxy baptism in Salt Lake City. Specializing on this name was due to her having been born with the Moseley name. She placed the names of my long departed father and mother on this list. Having these many persons given this proxy baptism would from her point of view, not only be good for these thus baptized, but would give to her a higher place in Heaven. She reported that in Salt Lake City there were numbers of young men who were all but professional proxies, in that they were immersed over and over again in behalf of others.

This proxy-baptism view of "baptized for the dead" is not only the one most commonly held, it is also very probably the most harmful. For it ignores the matter of individual and personal responsibility before God in the matter of one's salvation. This proxy view is held not only by those who practice it, but by many who believe it to have been a heresy that had arisen in Paul's day. While this writer claims no dogmatic thus-saith-the-Lord on this matter, he does find several grounds for argument that seem to imply the possibility, if not the strong probability that Paul was here referring to the baptism of believers in its symbol-

ism of death, burial and the resurrection. These several grounds are: (1) the argument from the history of the practice, (2) the argument from the context in which the passage is found, (3) the argument from the dilemma questions that arise, (4) the argument from *huper,* the preposition used, (5) the argument from the general trend of New Testament truth.

I. The History of the Practice. This proxy baptism is known to have been in existence in the fourth century and may have been earlier. In the latter part of this century, Epiphanius condemned it as heresy among the Cerinthians and John Chrysostom condemned it as heretical when Paul wrote, it would be strange indeed for him to refer to it in so casual a manner, with no word of condemnation. Some commentator has spoken of Paul having given to it silent condemnation. But the writings of this strong apostle do not reveal him as being of the silent condemning sort. Then, it were folly to say that not to commend was to condemn. On the other hand, if Paul was referring to it as an acceptable practice, when did it become looked upon as heretical, as by Epiphanius and Chrysostom in the fourth century? A study of church history will reveal that wrong doctrines and practices may, with the passing of years, be very easily accepted as right practices, while on the other hand right doctrines and practices do not so readily become looked upon as wrong ones. So, whether looked upon as true, or heretical, proxy baptism would not seem to be a natural interpretation of this "baptized for the dead" phrase of Paul's. On the other hand, it is reasonable to infer that a later misinterpretation of Paul's words would lead to this proxy practice that was condemned by Epiphanius and Chrysostom.

II. Light from the Context. The heart of verses 12-33 of the 15th Chapter of 1st Corinthians, is Paul's reiteration of the inseparable connection between the raising up of Jesus and the resurrection of believers. These two great truths stand or fall together. "Now if Christ is preached that he hath been raised from the dead, how say some of you that there is no resurrection of the dead?" With this there is the

counterpart, "For if the dead are not raised, neither hath Christ been raised." The reality of the Christian life is based absolutely on the resurrection. "If Christ hath not been raised, your faith is vain, ye are yet in your sins. Then they that have fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable." The opening "else" of verse 29, points back to verses 12-18 and ties on baptism in its "immersion, submersion and emersion" (Plummer) to death, burial and resurrection. Is not Paul saying to these Corinthian Christians, "Since the climactic element in death, burial and resurrection is the resurrection, why go on symbolizing in baptism these three elements if the dead are not raised up and thus the climactic element is missing?" In verse 14 Paul has said, "If Christ has not been raised then is our preaching void." And now in verse 30 he is saying that if Christ has not been raised and consequently the dead are not raised, then "Why do we (I and my fellow workers) stand in jeopardy (of imprisonment, or death) every hour, by going on with this Gospel ministry of which the resurrection is so vital a part?"

III. The Two Dilemma Questions. The first question is, "What shall they do who are being baptized for the dead?" The implication of this question is, why go on being baptized in this symbolism of death, burial, and resurrection, if there is no resurrection to complete and gloriously to crown the picture? The dilemma is not one of the dead, but of those being baptized; a strong expression of the futility of symbolizing something that does not exist.

The second question, "Why stand we in jeopardy every hour?" is not a dilemma of either those being baptized, or of those for whom they are supposed to be baptismal substitutes. It is a dilemma of Paul and his fellow preachers. "Why stand *we?*" If there is no resurrection from the dead, the entire Christian ministry is based on a myth and our preaching is vain. Why go on as false witnesses of God with this baseless ministry, for which in every hour we stand in jeopardy of our very lives? Apart from other considerations, would not these dilemma questions fit in as

well, if not better, with the view of baptism as a symbol of death, burial and the resurrection, than it would with that of proxy-baptism?

IV. The Preposition Used, huper, "for." The doctrines of the New Testament are closely bound with three Greek prepositions. These are *anti, huper* and *peri.* The first of these, *anti,* is "instead of," "opposite to," "over against." It is this preposition that gives the ring of certainty to the fact of Christ's substitutionary death: "To give his life (*anti*) instead of many." (Mt. 20:28) "To give himself a ransom (*anti*) instead of all." (1 Tim. 2:6). The second of these prepositions, *huper,* is the one used in the text. In its meaning, it is more variable than are the other two. Its primary meaning was "over" or "above," though it does not seem to be used in that sense in the New Testament. It is interesting to note that Luther and some others took this "above" sense of *huper,* and translated the passage "baptized over the dead." From this they advanced the view that in apostolic times there was the practice of baptizing subjects over the graves of outstanding personalities, or honored kindred. F. B. Meyer, the non-immersionist German scholar, very effectively answered Luther's view in saying, "Baptism took place at that time not in fonts, or vessels that could be placed over graves, but in rivers, or other natural bodies of water." A naive testimony to immersion, by a non-immersionist scholar who seems to have valued his scholarship above his practice.

In the New Testament use of *huper,* its most general translation is "in behalf of," or its equivalents. But in a number of instances it becomes similar to *peri* and is translated "concerning," "with regard to," "touching." Examples of this usage are the following. 'Isaiah crieth concerning (*huper*) Israel" (Rom. 9:27). "We would not have you ignorant concerning (*huper*) our afflictions" (2 Cor. 1:8). "To comfort you concerning (*huper*) your faith" (1 Thess. 3:2). "We beseech you, brethren, touching (*huper*) the coming of the Lord" (2 Thess. 2:1). In the light of this use of *huper,* it is reasonable to infer that it may have been this

peri use of *huper* in the passage in question. "What shall they do that are baptized with reference to the dead? If the dead are not raised at all, why then are they being baptized with reference to them?" Why go on with a symbolism that has reference to death, burial, and resurrection if there is no resurrection to symbolize?

Let it be noted that this Mormon view of proxy-baptism does not mean in behalf of, as would be meant by *huper,* but it is their view that these proxies are baptized *instead of* the dead, taking the place fully as substitutes. Then, it would require the preposition *anti* to express this "instead of" idea and Paul would have most certainly used that preposition had he meant to convey the idea that it was proxy-baptism that he had in mind.

V. The General Trend of New Testament Truth. In the interpretation of any single passage of Scripture, due consideration must be given to the whole trend of Bible truth. No valid interpretation of one passage will do violence to the rest of Scripture. But the doctrine of proxy baptism does violence to the trend of truth as revealed throughout the entire New Testament. To be made right with God through the outward acts of distant strangers, and that long after one has passed to the other world, is an idea that finds no kinship in the entire realm of Christian truth. It violates the competency of the individual soul before God and ignores completely the New Testament doctrine of salvation through personal repentance toward God and faith in the atoning blood of Jesus Christ. That by proxy, so-called baptism of my father and mother in the Mormon tabernacle of Salt Lake City, more than fifty years after their real baptism and some years after they had gone to their reward, was simply a travesty on the whole body of revealed truth.

Book Reviews

Christ and Time. By Oscar Cullmann. Translated from the German by Floyd V. Filson. Philadelphia: The Westminster Press, 1950. 253 pp. $5.00.

The author of this stimulating volume is Professor of New Testament and Early Christianity at the University of Basel and Director of Studies in the Origins of Christianity at the Ecole des Hautes—Etudes, Sorbonne, Paris. His writings for many years have been concerned with the issues involved in the primitive Christian conception of time and history, and the publication of *Christ and Time* is the outcome of this research. It is possible that Cullmann's book will mark the beginning of a new direction in Christian eschatology. It is certainly one of the most important contributions for many years.

The central conception of Cullmann is that Christ is the center of the time process which moves from a "beginning" (arche) to an end (telos). This thesis brings him into conflict with some of the leading theologians of Europe, notably Martin Werner, Rudolf Bultmann, and Karl Barth. Werner's *Die Entstehung des christlichen Dogmas* (*The Origin of Christian Doctrine*) follows the thesis of Albert Schweitzer and the school of consistent eschatology. Cullman recognizes the eschatological orientation of New Testament thought, but emphasizes the necessity of relating it to the entire scheme of redemptive history (p. 58). With Rudolf Bultmann Cullmann is in agreement, from the standpoint of form criticism, in recognizing the importance of seeing redemptive history as a whole, but he refuses to strip "the Christian proclamation of its time setting in redemptive history" (p. 30) as Bultmann does in his *Offenbarung und Heilsgeschehen* (*Revelation and Redemptive Event*). Cullmann is nearer to his colleague Karl Barth than he is to Werner and Bultmann, but he is a frequent critic of the great Basel theologian. The charge that there is a philosophical influence

at work in Barth's position of the Bible is truer of Barth's older writings than of his *Dogmatik*, but his suggestion that the *Dogmatik* would be more Christocentric if Barth had constructed it on the basis of redemptive history rather than along trinitarian lines is acute and consistent with Biblical revelation.

The penetrating criticisms of contemporary theology prepare the way for the elaboration of the eschatology of the New Testament along lines of real significance for the believer who lives in a world which he knows will pass away but which he also knows has significance in redemptive history.

Dale Moody

The Christian Doctrine of God. By Emil Brunner. Translated by Olive Wyon. Philadelphia: The Westminster Press, 1950. 361 pp. $5.00.

Books by Emil Brunner are soon translated into English for very good reasons. No author in any foreign langauge is so well known to the theological students of the English-speaking world, and perhaps no other has added so much to revive theological interest in our time.

The present volume is a translation of the first volume of a systematic theology of three or four volumes. The second volume is already published in German and will no doubt be translated in the very near future. The "Prolegomena" of *The Christian Doctrine of God* includes ground covered in *Revelation and Reason*, in the reviewer's opinion Brunner's best book thus far, and any criticism of the brevity in the present volume should take this into consideration. Of course, the "Prolegomena" includes other material on the basis and task of systematic theology.

The distinctive contribution, as the student of Brunner would expect, is the great emphasis given to the personality of God. Chapter 12, on "The Name of God," is a rare contribution to English literature on God. Even if the discussion on "The Triune God" raises as many questions as it answers, the attempt to approach the doctrine of God on a Biblical

foundation is a significant step in systematic theology. Almost every chapter contains penetrating criticisms of rationalistic orthodoxy and Roman Catholic dogma, and the criticisms are always made from the point of view of Biblical theology. How revolutionary this can be is illustrated in his discussions of such frozen ideas as omnipotence, omniscience, and omnipresence.

Section Two, altogether too brief to be called a section, contains sharp criticism of Barth's tendency toward extreme predestination and universalism. Universalism is becoming a vogue from American cults to distinguished theologians and it is a sign of healthy thought when Brunner refuses to join the chorus. Both the doctrine of double decrees and the doctrine of universal salvation, Brunner argues, remove "the reality of the decision of faith" (p. 353).

It is hoped that Brunner will continue on this high level of thought in the other volumes.

Dale Moody

The Unity of Isaiah. By Oswald T. Allis. Philadelphia: The Presbyterian and Reformed Publishing Company, 1950. 134 pages. $2.25.

Oswald T. Allis, whose *The Five Books of Moses*, is an able defense of the Mosaic authorship of the Pentateuch, has now approached the Isaiah problem. Now that he thinks that he has slain Goliath, he decides to challenge his brother to battle. But it would seem that he could well spend his time on the first giant who, it appears, was merely stunned, for his weakly thrown pebbles show no signs of alarming the second.

The argument of Allis is two-fold. The first is the fact that prophecy is vitally connected with the future. He, quite surprisingly for an informed schlor, thinks that the predictions of Isaiah 40-66 are nullified if one takes the exilic date for the prophecies. However, if the author of 40-66 prophesied before 546, as he surely did, concerning the fall of Lydia, of Babylon, the return of the Jews to Palestine, the

coming of the Suffering Servant and the creation of the New Heavens and the New Earth, one would suppose that he is quite able to predict the future. The ability to predict the future is not an issue in the authorship problem. The real issue is, from what position were the predictions made? They are just as marvelous from one position as from another. What is more miraculous, to predict the name of Cyrus 150 years in advance, or the coming and career of the Messiah 500 years ahead of time, as the author does in Isaiah 53?

The second argument of Allis is that if we take Cyrus to be a contemporary of the prophet, because he is already on the scene in the poems, we will also be forced to believe that the Suffering Servant is a contemporary, for the same method is used in describing him. He has already come on the scene. Two things, it seems, could be said in objection to that view. Cyrus is called by name, and when he is looked for, can easily be seen. Yet no inspired writer could have seen in any contemporary such tremendous characteristics as those of the Servant. The description demands that he be one who has not yet appeared. In the scond place, even if "Cyrus" were deleted entirely from the text, as some scholars attempt to do, the background from which the prophet speaks is still the exile (40-55) and immediately after (56-66). No discussion of Cyrus ultimately affects the total background of this section of Scripture.

Clyde T. Francisco

Baptism in the New Testament. By Oscar Cullmann. Translated by J.K.S. Reid. Chicago: Henry Regnery Company, 1950. 84 pages. $1.50.

This is the first in a series of monographs designed to provide clergy and laymen with the best work in Biblical scholarship both in our country and abroad. The volumes in this series of study, entitled "Studies in Theology," will further the study of Biblical theology in the church.

Since 1940 there has been a renewed interest shown concerning the doctrine and practice of baptism by scholars

in England and on the continent. H. G. Marsh led the way in England for a re-examination of Christian baptism with his book *The Origin and Significance of the New Testament Baptism.* In 1943 Karl Barth delivered a lecture in Basel on *Die Kirchliche Lehre von der Taufe* (The Teaching of the Church on Baptism). In 1946 F. J. Leenhardt, professor of the University of Geneva, had his monograph on baptism published which was entitled *Le Bapteme Chretien.* He agreed for the most part with Barth. In a public lecture at the University of Oxford January 22, 1946, Dom Gregory Dix, an Anglican monk of Nashdom Abbey, shocked his Church by contending that on Scriptural grounds confirmation should precede baptism. In 1949 W. F. Flemington of Cambridge came out with his book on baptism entitled *The New Testament Doctrine of Baptism.* He defended infant baptism but did not press the matter on scriptural grounds.

Since Barth, Leenhardt, and Dix caused all communions to re-examine their views of baptism and ask if infant baptism was actually valid, churchmen summoned their scholars to make a defense for infant baptism. Since Barth's study of baptism aroused such attention in Switzerland and elsewhere and since the ideas he proposed threatened to precipitate a schism, it seems that Cullmann was impressed into service to defend infant baptism on the basis of New Testament evidence. Most of the evidence submitted is a direct reply to Barth but there are a few blows aimed at Leenhardt.

Chapter one of Cullmann's monograph appeared in 1942 in the *Revue de Theologie et de Philosophie* and the appendix on the traces of an ancient baptismal formula appeared in 1937 in the *Revue d'Histoire et de Philosophie religieuses.* Chapters 2-4 which are a defense for infant baptism are new. Cullmann's general argument is that the New Testament presents a general baptism for all men entirely without their cooperation and without faith through the death and resurrection of Jesus. Church baptism, a sovereign act of God's grace, permits the person baptized through an incorporation into the fellowship of the Body of

Christ at a specific place, to take part in that once-for-all saving event; in so far as faith as response to this grace is decisive; and in so far as Baptism in its nature is the completion of circumcision and of the proselyte baptism connected with it. On the basis of this argument Cullmann concludes that adult and infant Baptism are regarded as equally biblical.

Cullmann states that in the case of adults who came over to Christianity from Judaism or heathenism in the early days of the Christian movement faith was demanded before baptism but that in the case of children who were born after their parents' conversion there would be no necessity for faith before baptism because they were already in the Body of Christ and faith was demanded of them after baptism.

Cullmann's whole argument for infant baptism is very weak because he leans heavily on a proselyte baptism and circumcision as analogies. While there is accumulative evidence which would seem to indicate proselyte baptism was performed before John the Baptist began his ministry, the full significance of the rite with its teachings came from a much later date. He uses Colossians 2:11, as do all contenders for infant baptism, a show that there is a relationship between baptism and circumcision. This verse does not admit of that interpretation at all. Sufficient space is not allowed me for a full criticism of Prof. Cullmann's argument but I hope to have a book published in the near future which will consider his views more appropriately. Professor Cullmann is to be commended for his attempt to uphold infant baptism but his thesis is by no means convincing.

Taylor C. Smith

The Old Testament Against Its Environment. By G. Ernest Wright. Chicago: Henry Regnery Company, 1951. 116 pages. $1.50.

This monograph is the expanded edition of Part I of the Haskell Lectures presented at Oberlin Graduate School of Theology in April, 1949 and appears as the second work in a

series entitled *Studies in Biblical Theology.* Professor Wright delivered the Haskell Lectures jointly with his colleague Prof. Floyd V. Filson. The theme of the Lectures was "The Bible Against Its Environment" and both professors discussed the same three subjects in Old and New Testaments respectively; namely, the nature of God, the meaning of life and history, and the worship and service of God.

The purpose of this volume is to point out that Israel's faith in its earliest and basic forms is so different from that of contemporary polytheism that no complete explanation is possible by means of the evolutionary or environmental categories as certain extreme scholars, absorbed in study of ancient civilization and comparative religion, contend.

Professor Wright maintains that Israelite knowledge of God was not established in the first instance on the numinous awareness of nature but was clearly based on historical fact. He refutes the suggestion that Israel's problem of life was seen as an integration with the forces of nature. His contention is that the problem was an adjustment to the will of God who had chosen Israel. He further points out that it is impossible to see how the God of Israel could have evolved slowly from polytheism because the religion of Israel suddenly appears in history breaking with the mythpoeic approach to reality.

Professor Wright holds that we are led back to Sinai for the original and normative compact between God and Israel. He believes that the doctrine of the Chosen people arose as the natural explanation of a historical fact and the belief that God's will was expressed in the covenant determined the Hebrew view of society and history. Professor Wright is somewhat skeptical of the cult drama theory advanced by certain Scandinavian scholars.

The author acknowledges his indebtedness to H. Wheeler Robinson, H. Frankfort, J. Pederson, W. F. Albright, Rudolph Otto and others. Professor Wright is to be commended for his sound and reasonable position on the Old Testament in relation to its environment. Taylor C. Smith

Poetry and Poets of the Old Testament. By Theodore H. Robinson. London: Duckworth and Company, 1947. 231 pp.

This is another volume in the "Duckworth's Theology Series." This book is the result of years of research and classroom lectures blessed by linguistic insight. Dr. Robinson owes a great debt to the "Father of Hebrew poetry," Lowth. This is a detailed and technical approach to the literary form of poetry as found in the Old Testament. His first chapter is basic in the understanding of Old Testament poetry. It is entitled, "Prose and Poetry." He is very meticulous in defining the various forms of metrical arrangement. He discusses the interpretation of poetry from the literary standpoint. He discusses Job, Psalms, Proverbs, Song of Songs, and Lamentations at great length.

It is my opinion that this is the most valuable contribution to the understanding of Hebrew poetry that has been written in the past fifty years. This is technical and literary. J. J. Owens

A Harmony of the Books of Samuel, Kings, and Chronicles. By William Day Crockett. Grand Rapids, Michigan: Baker Book House, 1951. 365 pages. $3.50.

Baker Book House has done the student of the Old Testament a great favor in making available this reprint of a work that has long been standard in Old Testament study. It does for the kings of Judah and Israel what a Harmony of the Gospels does for the life of Christ. Thus one can see listed side by side related passages in the Old Testament, making possible a comparative study of the material. In addition an attempt is made to arrange all the passages in their proper chronological order. Every student should begin his examination of the problems of chronology at such a point as this. Of course he will soon realize that problems must be met that are not raised in this work, brought on by many years of research since it was written. Thus many passages listed in Crockett's work would be arranged differently now. Also, the entire problem of the relationship of Chronicles to Samuel and Kings needs a

more thorough treatment than is found therein, as do the various documents that may be found in the books of Samuel themselves.

Clyde T. Francisco

Esther, by Norah Lofts. New York: The Macmillan Company, 1950. 163 pp. $2.50.

The story of Esther is fascinatingly told with gripping interest. The style is flowing with beautiful description.

Mrs. Lofts holds the reader in constant attention with her beautiful description of the details. She is very adept in filling in the details, many of which are "not contrary to Scripture but not contained therein." Though the book ignores some of the scriptural account, in the main the Scripture is held true. The book appears to have been written from the western romantic angle rather than an oriental. Within the book there is found much more of the workings of Yahweh in the minds of the actors than is found in the actual scriptural account. This is a very readable novel and will serve to introduce many readers to a Scriptural character of Esther. J. J. Owens

Introductory Guide to the Old Testament. By Merrill F. Unger. Grand Rapids, Michigan: Zondervan, 1951. 420 pages. $4.95.

An Introduction to the Bible. By Clarence H. Brannon. Raleigh, N. C.: The Graphic Press, Inc., 1950. 292 pages.

These two books are interesting studies in contrast. Their authors come out of quiet different backgrounds. Unger proceeded by way of Johns Hopkins University, the pastorate, and Dallas Theological Seminary, where he is now teaching. Brannon is a Presbyterian elder, who came by the way of Mississippi State College, University of Virginia, N. C. State College, and Duke University. He is now State Entomologist of North Carolina. No two works could be farther apart in viewpoint than these two. Unger proudly takes the plenary verbal view of inspiration and proceeds from that viewpoint. Accordingly he rejects all the modern

findings of Old Testament research in the matter of the dates of Old Testament books. In reading his book one can understand how Pharaoh's heart was hardened. The author is so prejudiced against Old Testament critical thought that each evidence of truth that has been discovered merely makes him more insensible to truth. He had clearly formed his conclusions before he investigated. Therefore, no light has been allowed to enter into his thinking except what his prior prejudice would permit. However, it is apparent that his book is one of the ablest defenses of the ultra-fundamentalist position that can be studied.

Brannon is quite the opposite. He, the entomologist, gives the impression of a man, who going out to collect insects, acquires only those that strike his fancy. These he brings home and throws them haphazardly together, with no attempt at organization or classification. If he had followed the same procedure as entomologist that he uses in the study of the Bible, he could never have succeeded. The publishers claim that the book is non-theological. It would appear that this is one of its many faults. The author gives evidence of an inability to think through the profound problems of the Bible. If a view attracts his interest, he states this as a fact without being aware, apparently, that the problem is not so simple as to be paid merely a passing salute. However, there are many striking views in the book that will interest the reader who is inclined toward collecting the oddities of men's minds.

Surely the Lord is to be praised that the truth about the Scriptures is to be found somewhere between the viewpoints to be found in these two books. It is certain, however, that it is much closer to the former than the latter.

Clyde T. Francisco

Modern Science and Christian Faith. By members of The American Scientific Affiliation. Wheaton, Illinois: Van Kampen Press, 1950. 316 pages. $4.00.

In September, 1941, five men of science met in Chicago to found The American Scientific Affiliation, a group of

Christian scientists who are interested in a close understanding of religion and science, in showing the light that science has thrown on the Bible, and in proving that there is harmony between religion and science. The membership is now about 125 men. Each chapter in the book is written by a specialist in his field, and the various subjects include Astronomy, Geology, Biology, Anthropology, Archaelogy, Medical Science, Chemical Knowledge, Psychology, and Physical Science. The book is a very helpful one, and well done. One could only ask for two improvements: that more eminent scientists be included, and that they not be limited in their interpretation of Scripture to the inerrant verbal view of Scripure. Even with these two handicaps, the science appears remarkably up-to-date and the interpretations of Scripture rather flexible. No pastor would err in placing this good book in the hands of his young people. It is very much needed.

Clyde T. Francisco

The Works and Words of Jesus. By Archibald M. Hunter. Philadelphia: The Westminster Press, 1951. 196 pages. $2.50.

For several years I have been searching for a book that would be suitable for use in our New Testament survey course in the study of the Gospels and after reading this work I am convinced that this is a book that will for the present meet our need. The Professor of Biblical Criticism of Aberdeen University wrote this book as he states in the preface "embodying the results of recent scholarship, to put into the hands of my divinity students."

The author claims no originality and acknowledges his indebtedness to C. H. Dodd, T. W. Manson and Vincent Taylor. He divides his material into three sections. The first section contains a brief survey of the few outstanding "lives" of Christ, a discussion of the sources of our information about Jesus, and a brief presentation of the geographical, historical, and religious background of New Testament days.

In the second section Professor Hunter gives a discussion

of the birth, early years, baptism and temptations of Jesus. The third and main section is given over to the presentation of the ministry of Jesus. In the appendixes of the book the text of Q, M, and L are reconstructed.

Taylor C. Smith

The New Testament Against Its Environment. By Floyd V. Filson. Chicago: Henry Regnery Company, 1951. 104 pages. $1.50.

This monograph of Prof. Filson, published as the third work in the *Studies in Biblical Theology* series, was originally three lectures delivered as Part II of the Haskell Lectures at Oberlin College in April 1949. The subtitle of the series of lectures was "The Gospel of Christ the Risen Lord." The author in the foreword explains how the New Testament and its environment are related to the subtitle. The basic and common theme of the New Testament is Jesus of Nazareth who was crucified, raised from the dead, elevated to a place of unique honor and authority with God, and is now risen Lord of his people. The question to ask is whether this is something distinct and unique, or whether it is history's crowning instances of successful plagiarism of anemic eclectism.

Concerning the view that there was no necessary clash between Judaism and Christianity Prof. Filson maintains that while there were recognized agreements between Jesus and the Pharisees the Jewish leaders rejected the challenge and claims of Jesus and the apostolic message. He further points out that Jesus did not disown and abandon Judaism but offered true Judaism. The unique role of Jesus did not originate with the Resurrection but was confirmed by it. The fact that Jesus was crucified indicates that Judaism sensed a message which was not in keeping with the prevailing theology. Prof. Filson sets aside the suggestion that the crucifixion of Jesus can be explained as a mere rivalry for ecclesiastical preferment and contends for a theological basis as the explanation.

Concerning the relation of the New Testament content to

the Gentile world, Prof. Filson asks whether that content took its rise in the Gentile world or whether the content came to the Gentile world as a gift and challenge. His conclusion is that recourse to Gentile sources is not necessary to find the origin of New Testament ideas. He points out that as soon as it is noticed that Christianity rejected polytheism it is clear that the New Testament has broken with the major portion of the Gentile world. He further contends that the Hellenistic character of the later books of the New Testament has been overstated and that there is no thoroughly Hellenistic book in the New Testament. Prof. Filson finds no real parallel in the Gentile world of the New Testament combination of God's sovereign transcendence and his gracious redemptive action.

In the chapter on "The Fullness of Time" all history is seen by the New Testament in the light of the career of Christ. He is the focus of one unified divine working which gives meaning to history of man on earth.

Prof. Filson gives sufficient evidence to counteract the view that the Gospel of the risen Lord was a secondary echo of themes originating elsewhere and sets forth arguments convincing enough for the most confirmed skeptic that the New Testament message was a distinctive message which sets it against its environment.

Taylor C. Smith

The Bible and the World, and Triluminal Science. By Apostolos Makrakis. Chicago, Illinois: Orthodox Christian Educational Society, 1950. 515 pages.

Marvelous things are claimed for and by the author of these works. Makrakis, a Greek Orthodox reformer, in his native country made a considerable imprint upon his disciples. The translator, who comments on the first section of the book, dealing with a speculative commentary on Genesis 1-3, makes the claim, "The creation of heaven and earth are herein explained for the first time." The second section, headed *Triluminal Science,* bears the caption, "Surveying the universe and explaining everything." This is be-

cause he has been "gifted with an intuition nothing short of divine." The amazing thing is that his conclusions "always agree and compare with the text of the Greek Septuagint." In fact there is a most valuable section in the book that treats at some length the argument in favor of the superiority of the Greek LXX over the Massoretic text. In fact, the LXX is regarded as "the only genuine version rendered from the original Hebrew text before Christ (including the Massoretic text), having the validity of authenticity and remaining like the New Testament, unchanged from the beginning to the end of the world."

Although one doubts if Makrakis has given all the answers on the truths of nature and the Scripture, yet what he has to say may well lead one in his thinking as he tries to apprehend the truth. The novelty of his approach is quite stimulating and worth examining, for it is at least educational. When a man thinks as deeply as did this modern philosopher, his thoughts are worth our consideration.

Clyde T. Francisco

The Travail of Religious Liberty (Nine Biographical Studies). By Roland H. Bainton. Philadelphia: The Westminster Press, 1951. 272 pages. $4.00.

Professor Bainton is a delight either to read or to hear. As one who has heard the lectures reads through the book, the pleasure is a double one. Given originally as the Sprunt Lectures (Union Theological Seminary, Richmond, Virginia), they were used on other occasions as well. Between their printing and their publication, they were given, in somewhat abbreviated form, at the Southern Baptist Theological Seminary, Louisville. Like Professor Bainton's other works, *The Travail of Religious Liberty* is based on solid study, is written in lively fashion, and while historical in nature yet makes one conscious of confronting not past facts alone but contemporary realities as well.

The book is divided into three parts, each part of which is studied through the thought and actions of three men: Part I, "Persecution: Catholic and Protestant," presents

Thomas of Torquemada, John Calvin, and Michael Servetus (a victim of persecution). Part II, "The Toleration Controversy of the Sixteenth Century," is studied through the lives of Sebastien Castellio, David Joris, and Bernardino Ochino. Part III, "The Freedom of the Individual in the Seventeenth Century," reviews the place and significance of John Milton, Rogers Williams, and John Locke.

Some generations, or even centuries, are called upon, more than others, to live face to face with "the tragic sense of life." Ours seems to be one of those. In a time when general confusion prevails, and a permeating sense of frustration is in the air we breathe—when we take counsel more readily of our fears than of our faiths, and are more keenly aware of the barbs of our Adversary than of the power and immediacy of our God—when we are prone to heed the voices of charlatans and quacks, and in the name of God to demonstrate our essential irreligion, a book of this sort comes as more than a history lesson. It is a blessing and a warning. So much of our contemporary problem has rootage in the past, and so many of our current panaceas have long since demonstrated their impotence to heal. This book helps us somewhat better to understand ourselves and our situation, and gives materials for guidance which, properly adapted, will help us find our way.

The Travail of Religious Liberty speaks a timely word in a consistently attractive and Christian spirit. Our thanks to Westminster Press, and to Professor Bainton.

T. D. Price

The Reformation in England: Vol. I, The King's Proceedings. By Philip Hughes. New York: The Macmillan Company, 1951. 404 pages. $6.00.

This new history by Philip Hughes, is the first of two volumes dealing with the religious history of England in the sixteenth century. The scope of the present volume in time is 1517-1540. England only (and not Scotland, Ireland and Wales) is the area under treatment.

Father Hughes, the well-known author of numerous

historical volumes, has written this book with a great deal of information and skill. He has familiarized himself with much important, original data, and presents it in interesting fashion. Perhaps the most effective element in the presentation of this story is the way in which Father Hughes holds the many contemporary forces in steady view while dealing with the ecclesiastical questions *per se*. Also of great value are the six appendixes, the bibliography, index, and the thirty illustrative plates.

A certain amount of Roman apologetic is written in the midst of the history, but this seems, in our generation, to be standard procedure for most Catholic authors.

Macmillan has published the book in attractive format.

T. D. Price

A Short Comparative History of Religions. By Theodore H. Robinson. London: Gerald Duckworth and Co., 1951. 184 pages. 7/6d.

This little volume is one of the "Studies in Theology" Series published by Duckworth. It is a new and partly revised edition of a book published about twenty-five years ago. As the author points out, "The main facts of the great historic religions naturally undergo little change in a few years." And so the book gives a treatment of the world's religions that is by no means out of date.

Though there are places where one might disagree with the author's presuppositions and interpretations, in the main the treatment is both fair and adequate. Beginning with "Proto-Religion," he carries the history of religions on to its highest form in Christianity. Each type of religion is discussed in terms of its theology, the "relation between the worshipper and the object of worship" (which includes such aspects as doctrines of revelation, sin, and salvation; types of worship and ritual; etc.), and its ethical system.

As a brief introduction to the field of comparative religions, this work can serve a very useful purpose.

Winston Crawley

Rufus Jones Speaks to our Time. An Anthology. Edited by Harry Emerson Fosdick. New York: The Macmillan Company, 1951. 289 pages. $4.00.

Rufus Jones, eminent Quaker, ambassador at large of the Quaker way, mystic, writer, lecturer and for thirty years professor of philosophy at Haverford College, died in 1948. But though he be dead, he yet speaketh, and his influence is still being felt around the globe among all men of good will. Rufus Jones was an advocate of first-hand religion, liberal and evangelical in his outlook, comprehensive in his vision and irenic in spirit.

Dr. Fosdick has made a very fine selection from the more than 100 books that Rufus Jones found time to write. Each chapter of the thirteen contained in this volume is suggestive of "the luminous trail" of God's abounding grace and love revealed in and through the living Christ. Here we encounter the perennial questions that throb in the breasts of humans everywhere: Where is God? How does He reveal Himself? What is Man? How explain conscience? What is vital religion? We are introduced afresh to mysticism and its quest as well as to the secret of prayer. The problematic of the Church in our day is probed with insight tempered by loving grasp of the Church's high and noble destiny. Chapter XII reveals the facets of Quaker thought and practice. The concluding chapter deals with immortality.

Those who hunger for truth and would have light thrown on life's darkest hours will not turn to this volume in vain.

William A. Mueller

The Pendle Hill Reader. Edited by Herrymon Maurer. Introduction by Elton Trueblood. New York: Harper and Brothers, 1950. 208 pages. $2.75.

The Pendle Hill Reader is religious literature of a unique kind. Eight religious thinkers from Europe and America have joined in writing on matters of abiding spiritual concern. One is tempted to cite from nearly every page. We select a few at random:

"True prayer lifts us above our problems, but it does not cover over our sins." (p. 87)

"We are called to become an inward people who have passed from endless talk about prayer to the life of prayer." (p. 88)

"The principle of the Cross is no artificial penance, no self-laceration; it is the natural medicine of God for the wounds of life." (p. 89)

"Man is separated from God, but secretly united to God; that is the prime fact of life, and all things in all creation speak of this separation, this incompleteness which has infected all." (p. 67)

"It is not through a struggle to possess the Light, but rather by permitting the Light to possess us that inner darkness is overcome." (p. 95)

Among the writers of these illuminating essays are Howard Bainton, Director of Pendle Hill, a Quaker religious and educational center at Wallingford near Philadelphia, Gilbert Kilpack, now extension director of Pendle Hill, Dora Wilson, Thomas R. Kelly, Arnold J. Toynbee, the famous historian, Rufus Jones, Douglas V. Steere his successor at Haverford College and Emil Fuchs of the University of Leipzig. Each essay reflects some phases of Quaker thinking and each is indicative of a new 'Quaker mutation,' that is, of God's continuing work of grace among the Friends.

William A. Mueller

The Life We Prize. By Elton Trueblood. New York: Harper and Brothers, 1951. 218 pp. $2.50.

This is a typical Trueblood book and it goes without saying, that it is worth reading. It is not enough, the author observes, to denounce communism. We must promote a better way of life. It is the purpose of this volume to describe such a way. Ten chapters are devoted to this problem, the first nine of which are consciously written in a secular mood in order to reach those individuals who would not

knowingly read a religious book. The last chapter is concerned with the theological basis of the life we prize.

Western culture has in the Classical-Hebrew-Christian ideal a sound guide for the conduct of life. We do not clearly understand this ideal, but have only a few catch phrases and some vague knowledge of freedom and the good life. Obviously we have failed in the practice of the moral ideal. Nevertheless, we have a moral position which is fundamentally sound. We need only courageously to implement this moral ideal. By way of contrast, the communists have a philosophy, a program, and a passion which makes them fanatical in their devotion to their cause.

After pointing out the demand for meaning in the midst of a World Civil War, the writer goes on to show that the moral structure of the West includes a sense of responsibility, freedom, respect of persons, integrity, and genuine response to human suffering.

Trueblood rightly notes that the only practical alternative to communism is an ideological advance *on our part.* This calls for courageous commitment to a bold program for the reconstruction of the social order more in harmony with the principles of justice and love.

Undergirding the moral structure of the West is faith in God, a personal God, to whom we can pray and with whom we can have fellowship. Jesus is the Revealer of God whose character is love. Such love is the moral absolute for human behavior. It is response to this love which makes for the redemption of both the individual and society.

Here is a book which will appeal to the layman as well as the minister and teacher. It should be carefully read by all of those who are desirous of preserving the life we prize.

Henlee Barnette

Christian Faith in Action, Central Department of Publication and Distribution, National Council of Churches of Christ, New York, 1951. 272 pages.

This official and authoritative "Commemorative Volume" gives in as brief form as the facts and the purposes

permit the account of the founding of the National Council of the Churches of Christ in the United States of America. The editorial committee of five was headed by Dr. Robbins W. Barstow. Dr. Samuel McCrea Cavert, the very capable executive secretary, gives a brief account of "the decade of preparation." There are brief paragraph accounts of the various "member denominations." There is a brief but adequate story of the convention which set up this very ambitious and significant organization. Then there are the principal addresses made in this convention, along with the complete program whose general theme was "this Nation under God." Of course we find here the constitution of the organization and the lines of operation projected by the body.

In a word the reader may really acquaint himself with the facts of the organization, with its proposed functions, with its spirit and method. No intelligent and honest Christian leader or speaker will wish to discuss this National Council without accurate knowledge. In this book he can find the requisite information, all that is needed for right appraisal, approval or criticism.

It ought to be said that the able men who have led in the setting up of this bold venture reveal a deep awareness of the problems which they face. For myself I am unable to see how they can hope to succeed in steering a course for an effective organization for cooperation and still avoid, as they stoutly and repeatedly affirm they are determined to avoid, developing a centralized and oppressive over-all Church. Through an extended course of sympathetic study and many conferences I still am unable to see that their objective is either possible or desirable. To me the scheme does not and cannot embody the genius and spirit of the Christian religion and avoid the road that leads to Rome or to a vast competitor of the Hierarchy. The executive secretary's summary outline of "three possible procedures" seems to me to be an outline of three impossible procedures, or to put it more accurately of three roads every one of which can only turn out to be a *cul de sac*. It is greatly to

be hoped, however, that the earnest and honest Christian longing expressed in this movement will not be treated contemptuously by any of us who cannot see our way to share in the effort. It ought to result on all hands in new endeavors and experiences in spiritual unity of all who love our Lord Jesus Christ with sincerity. Those of us who cannot in conscience and Christian loyalty find place in this organization ought nevertheless to undertake with our brethren of other denominations to "guard the unity of the Spirit in the uniting bond of peace." We should not insist that we "believe in cooperation" unless we can find some ways of sharing in "the fellowship of all believers."

The volume contains a full list of all the members constituting the complex organization and of all the "delegates," "alternates," "fraternal delegates," "invited guests," "and visiting delegates of the constituting convention;" and also lists of the "executive personnel" and of the various departments and commissions. With all, the volume is rather profusely illustrated with photographs of the chief personnel, including a double page kodachrome of the assembly in session and a very splendid frontispiece picture of Dr. Luther A Weigle, chairman of the planning committee, a man who has busied himself for many years with intelligent, fraternal and sincere efforts in many directions in the interest of unity of spirit and cooperation in service on the part of evangelical Christendom.

W. O. Carver

Phases of Thought in England. By M. H. Carre. Oxford: At the Clarendon Press, 1949. 392 pages, $7.75.

Those who first learned English thought from Simon N. Patten's *The Development of English Thought* (1899) will welcome this scholarly survey from the first age of Christian culture to the close of the nineteenth century. Rejecting the narrower idea that English philosophy begins with Bacon's break with Scholasticism, Carre gives primary attention to the thousand years of writing and discussion before the rise of modern ideas in the seventeenth century.

His purpose is to bring the last three centuries into relation with the earlier periods of English life and culture. Little has previously been done on these "phases" of English thought in the isolated studies of problems and persons.

Three "phases" of thought in England are clearly marked: Augustinianism, Aristotelianism, and Newtonianism. Chapter II describes the unfolding of Augustinian thought in the extraordinary renaissance in Anselm of Canterbury, and Chapter III views the refashioning of belief, under the influence of Greek science, in Abelard of Bath and John of Salisbury. In the thirteenth century Aristotelianism (Chapter IV) forced a restatement of thought that was followed by decades of critism and skeptical analysis. The ecclesiastical eclecticism that followed witnessed a decline of speculative interest. Newtonianism, the third phase of English thought, was inaugurated by a new theory of experience. This third phase has received more justice from historians.

Any serious study of English thought must take this important book into consideration. Another book by the author, *Realists and Nominalists,* is a study of Augustine, Abelard, Aquinas and William of Ockham.

Dale Moody

Types of Religious Philosophy. By Edwin A. Burtt. Revised Edition. New York: Harper and Brothers, 1951.

For a decade Burtt's *Types of Religious Philosophy* has been widely used as an introduction to religious philosophy, and no other volume has appeared that is superior. The humanistic arguments, especially in Part III, do not destroy the objectivity of Part II. Part I is only a survey of religious philosophy before Aquinas.

The rearrangement and the condensation, especially of modernism and humanism, is a better picture of the facts. The new chapter on "The New Supernaturalism," a name given to the philosophy of Reinhold Niebuhr, is an improvement but hardly adequate. The author continues to discuss Felix Adler, despite Adler's limited reputation, along with the great Kant in the chapter on ethical idealism. The

chapter would be much better had attention been given to the galaxy of religious philosophers who are true disciples of the great German idealist.

Dale Moody

The Christian Challenge to Philosophy. By W. H. V. Reade. London: S. P. C. K., 1951. 194 pages, 13s 6d.

The late W. H. V. Reade, a relatively unknown writer for American readers, has left a useful and penetrating survey on the problems in the relation of Christian faith to philosophy. Returning to the etymological meaning of philosophy, a meaning renounced by many philosophers since Kant, the author contends that "all genuine philosophy is nothing else but a striving after the knowledge and realization of the Good" (p. 9). His constructive conclusion, after a survey of the problems of western thought, is that the primary need of Christian philosophy "is a little reflection on the doctrines of Creation and Incarnation in which we are accustomed to profess our belief" (p. 187). It is here that the great gulf between Christian faith and philosophy is seen and it is here that Christian philosophy must build.

The necessity of a Christian philosophy is obvious. "Every philosophy that would rule the world must be a religion," Reade affirms, and "every religion that would rule the world must be a philosophy" (p. 12).

Dale Moody

From Statesman to Philosopher. By Walter McIntosh Merrill. New York: Philosophical Library, 1949. 284 pages, $3.50.

A study of Bolinbroke's deism is of special value to students of eighteenth-century literature and philosophy. It is of general interest to all who are interested in the relation between natural theology and Christian revelation. Merrill shows that Bolinbroke accepted the first four of the "Five Articles" of English Deism formulated by Lord Herbert of Cherbury (d. 1648), i.e "that God exists, that He must be worshipped, that morality is the most important part of

religion, that vices and crimes must be repented" (p. 244). The fifth essential on the future state of rewards and punishments be denied. An advocate of public morals, Bolinbroke emphasized most the importance of ethics.

Dale Moody

Decadence. By C. E. M. Joad. New York: The Philosophical Library, 1949. 430 pages, $4.75.

Decadence, according to C. E. M. Joad, is the name applied to those periods of human history in which the workings of moral machinery are revealed. In art, literature, music, human character and society we are passing from the potential period of human success and arrogance into the period of actual decadence.

"The subjectivist analysis of moral, religious, aesthetic and scientific judgement according to which the mind, when judging and thinking makes contact not with external 'objects' but only with the projections of its own activity" (p. 424), combined with the "failure to acknowledge the non-human elements of value and deity to which the human is subject" (p. 15) misleads man in social conduct and planning.

Dale Moody

So We Believe, So We Pray. By George A. Buttrick. New York: Abingdon-Cokesbury Press, 1951. 256 pages, $2.75.

The first part of this lucid and penetrating volume is an exposition and application in seven sermons of the "Apostles Creed." Faith, God, Jesus Christ, the Holy Spirit, the Church, forgiveness and eternal life are presented with both theological depth and literary charm. Despite the fact that minor details here and there are colored by pre-suppositions —particularly the statement about Jesus' claim to Messiah (p. 47)—not always so solid as Buttrick assumes, the "So We Believe" part is a helpful statement of the essentials of Christian faith.

The second part, "So We Pray," is the best of more than a score of expositions on the Lord's Prayer the reviewer has

recently read. In a special way this section is recommended for students, pastors and all who would understand better the prayer of our Lord. The priority of Luke's version (p. 123, 169) is challenged by E. F. Scott, *The Lord's Prayer*, p. 30, but this is a matter most difficult to determine.

Dale Moody

The Occupation of Japan. ..Second Phase: 1948-1950. By Robert A. Fearey. Published by the Macmillan Company under the auspices of the Institute of Pacific Relations. New York, 1950. 239 pages, $3.00.

The Allied occupation of Japan will go down in history as one of the most unique and most successful politico-military experiments of all time. A final appraisal must await the end of the occupation under terms of the recent treaty, but chapters have been written which cannot be fully altered regardless of the ultimate outcome. The first phase was covered in an earlier IPR book, *The Allied Occupation of Japan*, by Edwin M. Martin, who told the story from 1945 to 1947. Fearey's book brings the record down to June, 1950, and thus does not take account of the treaty. It deals, however, with the most constructive aspects of the occupation, including economic recovery and education in democratic principles.

The achievements have been remarkable. Take, for example, the land reform program, in which 27,000,000 plots of land, involving a total of 4,600,000 acres were made available to small buyers, most of whom were the former tenants. Seventy per cent of the farmers have paid for their land in full, and the area under tenancy has been reduced from 46 per cent of the total under cultivation to 12 per cent. The significance of this as a check against Communism is tremendous.

The program of the Occupation has not been without its faults and its sharp critics. Both sides of many issues are here stated fairly, and the course adopted can at least be understood, if not approved by all.

Incidentally, the Institute of Pacific Relations goes far

toward refuting the recent charges that it is a "Communist-front" organization in this book, which it sponsors. Obviously, the leftist views expressed in some of its publications were opinions of the authors, for which the Institute as such can hardly be held responsible.

H. C. Goerner

To Reform the Nation. Volume Two in The History of Methodist Missions. By Wade Crawford Barclay. Board of Missions and Church Extension of the Methodist Church, New York, 1950. 562 pages, $3.50.

The completeness and scholarly quality of the projected six-volume history of American Methodist missions becomes even more evident with the appearance of the second volume in the series, which completes Part One, the story of Methodism from 1769 to 1844. The first volume dealt with "Missionary Motivation and Expansion" (see review in July, 1950, issue of this journal). The present volume deals with the church as an agency of moral and social reform during the some period. This includes, however, the story of Methodist missions to the American Indians, since this is considered as basically a process of social transformation, and a part of the enterprise of "reforming the nation."

The Methodist stand on the evils of liquor in recent years is well known. Dr. Barclay establishes that the church was definitely on record on this score from the beginning, and despite some laxness at points, held a fairly consistent course in opposition to the evils of intoxicating drink. The same cannot be said, of course, for the slavery issue, on which there was continual rationalization and compromise, resulting in deliberate division of the church in order to avoid further internal controversy both in the North and in the South.

There are enlightening chapters on "The Methodist Way," "The Methodist Message," and "Men With a Mission." The story of the social effects of the Methodist movement through the church fellowship, through the pulpit, and through the influence of God-called men who were fearless

because of a sense of mission invokes admiration and a wistful longing for a return of "that old-time religion." Perhaps the reading of this record will contribute toward a revival of the best that was in the past.

H. C. Goerner

Balkan Caesar. Tito vs. Stalin. By Leigh White. Charles Scribner's Sons, New York, 1951. 245 pages, $2.75.

Leigh White, who as a foreign correspondent has had opportunity to observe Tito's Yugoslavia at close range, issues an alarmed warning that we must not mistake the true nature of Tito's regime or overestimate the significance of his break with Moscow. He takes a dim view of the policy of "appeasement of Tito," in vain hope that he may be the friend we need to block Stalin and check the spread of Communism in Europe. As White sees it, Tito is as thoroughly Communistic as is Stalin himself, his regime as ruthlessly dictatorial and oppressive, with no more adequate basis for cooperation with democratic countries than has the Kremlin. Any save the most realistic measures in dealing with him are calculated to play into the hands of world Communism, rather than to weaken it.

The portrait of Tito which White paints is, therefore, quite different from that set forth by Hamilton Fish Armstrong in his book, *Tito and Goliath.* (See review in *Review and Expositor,* April, 1951, page 228). Both writers use the same colors, the same sets of facts, but the total effects of the two portrayals are in marked contrast. Readers can only be advised to consider both points of view and draw their own conclusion as to which presents the wiser course to follow with reference to Yugoslavia. It is fervently to be hoped that the State Department chooses the proper course.

This is a most readable, if not reassuring, book.

H. C. Goerner

Mission to America. By Truman B. Douglas. Friendship Press, New York, 1951. 152 pages. Cloth $2.00. Paper $1.25.

This fresh interpretation of what has commonly been called the "home missions task" is a hard-hitting, straight-

from-the-shoulder deliverance by the executive secretary of the Board of Home Missions of the Congregational Christian Church. After pointing out, in pungent language, how far our country falls short of being a Christian nation, and in particular how much it lacks being a *Protestant* nation, Dr. Douglas declares convincingly: "The church in America must regard itself as being in a characteristically missionary situation. What we call 'home missions' is not an eccentric or marginal or optional activity. It is the main business of every local church, every church school, every Christian institution and program. It is the business of every Christian . . . . In a far more radical sense than has been commonly understood, the church in America must be a missionary church or it will die." (p. 14).

The heart of the book is concerned mainly with the task of establishing new churches in rapidly growing communities which are unchurched. Greater lay participation and a higher degree of community service are included in the recommendations. A cooperative spirit among denominations is stressed, without over-emphasis upon church union.

The reading of this book should give every minister a lift, as he comes to see his task as essentially a part of a strategic mission undertaking. It is also admirably suited for the layman, and might help the pastor to discover new resources among his members.

H. C. Goerner

India Afire. By Clare and Harris Wofford, Jr. The John Day Co., New York, 1951. 344 pages. $4.00.

The youthful authors of this report on modern India have their heads in the clouds, their hearts aglow with idealism, and are trying manfully to get their feet on the ground of realism. For six months they toured India in 1949, discovering some of the appalling facts about her unprivileged masses, and seeing many of their own Utopian ideas shattered against the hard realities of the situation. With characteristic resilience of youth, they refuse to abandon

their dreams, but rather expand and re-emphasize the idea of a "federal union" of some sort as the only hope for India and for the democratic world. The book becomes an ardent plea for increased economic aid to India from the United States, channeled through United Nations, or some other international organization.

Despite its sophomoric quality, or perhaps partly because of it, the book is interesting and instructive. This young couple got off the beaten paths followed by tourists in India and saw a side of life not commonly reported. They lived in third-rate hotels, travelled in third-class coaches, visited labor meetings, talked with Communist agitators. It is to be hoped that they exaggerate the degree to which India is "afire" with social revolution. Others who have spent much longer than six months in that country do not see so great a threat that the country will go Communist day after tomorrow. Nevertheless, the warning which the book contains is significant and should not go unheeded.

H. C. Goerner

We Americans: North and South. By George P. Howard. Friendship Press, New York, 1951. 149 pages. Cloth $2.00; paper $1.25.

"It is now generally conceded that no man of this generation is better able than Dr. Howard to interpret Christianity to the Latin mind and to interpret Latin America to the North American mind." This estimate of the author of *We Americans: North and South* is abundantly confirmed by the reading of the book, as it had been indicated by Dr. Howard's previous books, including *Religious Liberty in Latin America?*, published in 1944.

Born in Argentina of Methodist missionary parents, Dr. Howard is personally identified with Latin America fully as much as with North America. He speaks Spanish and English with equal fluency. He understands and is a part of both of the Americas, and he finds in Evangelical Christianity the true bond of mutuality and bridge of understanding which can draw the peoples of the two continents together.

History and current events are blended smoothly together in the narrative. One comes to see the present situation in the light of its past. Particular attention is given to the development of Evangelical faith in Latin America and to the contributions of Protestants to the general welfare of the Latin republics. There are separate chapters on Brazil and Mexico.

The book constitutes a clearcut answer to the charge of some Roman Catholics that Protestant missionaries have no place in Latin America. It is a powerful argument for the continuance and increase of Evangelical missions. During a year of mission study emphasis upon Latin America, it should find wide usefulness in church groups.

H. C. Goerner

The United States and the Near East. By E. A. Speiser. Harvard University Press, Cambridge, 1950. 283 pages. $3.75.

First published in 1947, this book has been revised to take account of events up to July 1949. It is one in the series of studies edited by Sumner Wells as "The American Foreign Policy Library." The author is Professor of Semitics at the University of Pennsylvania. His interest in the Near East was at first that of an archaeologist, Dr. Speiser having engaged in five campaigns of excavation in the region. But during the recent war, he served as head of the Near East section of the Research and Analysis branch of the Office of Strategic Services, thus coming to grips with the modern political problems of the Arab world. He seems eminently qualified to write this particular book.

A little more than half the pages are devoted to sketching the history of the Near East from early days to the recent past. This is done with balance and accuracy. The remainder of the book is an analysis of the strategic and economic problems inherent in this region, particularly as they are related to the foreign policy of the United States. In the final chapter, for which all the rest seems preliminary, the author maintains that the United States does not have, but desperately needs to develop, a consistent policy toward

the region as a whole, based upon adequate knowledge and independent of British policy. He faces the practical problem of personnel within the State Department required to implement such a policy and makes suggestions concerning their training.

Whether the Near East will prove to be, as Speiser holds it is, the "global center of gravity," remains to be seen. Certain it is to demand more and more attention on the part of the American people and government. Here is a real aid toward understanding its problems.

H. C. Goerner

Sir Thomas Browne. A Doctor's Life of Science and Faith. By Jeremiah S. Finch. Henry Schuman, New York, 1950. 319 pages. $3.50.

Almost any list of the world's great books would include *Religio Medici,* that remarkable confession of faith of a young doctor, which has been recognized as one of the earliest pleas for genuine religious toleration and one of the first attempts to harmonize the scientific attitude with the religious spirit. First published anonymously in 1642, it soon was identified as the work of Sir Thomas Browne, who thus became the center of a controversy stirred up by his forthright statement of his personal views on God and man.

Although his book has been reprinted time after time, its author has remained a rather obscure figure, all but legendary in the medical world. Careful research on the part of the Assistant Dean of the College at Princeton University has made possible a realistic biography of the doctor, who while in some respects was very much a part of his age, was in other ways far ahead of his generation, both in religion and in science.

A sympathetic reading of this biography will lead one to agree with Sir William Osler: "Mastery of self, conscientious devotion to duty, deep human interest in human beings . . . these are some of the lessons which may be gleaned

from the life and from the writings of Sir Thomas Browne." The book would make an ideal gift for a doctor or a medical student.

H. C. Goerner

The Ante-Nicene Fathers. American Reprint of the Edinburgh Edition. Edited by Alexander Roberts and James Donaldson. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1950. Volume I. 602 pages. $6.00.

The announcement that Eerdmans is undertaking the republication of the ten volumes of the *Ante-Nicene Fathers* and the fourteen volumes of the *Nicene and Post-Nicene Fathers* in two series of fourteen volumes each is of significance to every serious student of Christianity. The appearance of the first volume gives assurance that the set will be of such quality in paper and binding as to make a magnificent addition to any library.

Volume One includes the writing of Clement, Mathetes, Polycarp, Ignatius, Barnabas, Papias, Justin Martyr, and Irenaeus. Here are those earliest records of Christian life and thought immediately following the New Testament itself, so important to an understanding of the development of the early churches. These are the primary sources on which historians are most dependent, now made available to every alert student of history to read for himself and make his own interpretation. H. C. Goerner

Daniel. By Philip R. Newell. Chicago: Moody Press, 1951. 191 pages. $2.50.

This work on Daniel will be valuable for its variations on the usual literalistic interpretation of the book. There is little that is new from the standpoint of the difficult passages, aside from the impact of the author's own personality, which is always valuable. However, the reader feels that he has not been considerably helped toward a clear understanding of the prophecies. Old theories have been revived in a fresh way. But the reviewer doubts that the final word has been said about the essential nature of the book.

Clyde T. Francisco

Deuteronomy. By H. Cunliffe-Jones. London: S C M Press, 1951. 191 pages.

This is a volume from the Torch Bible Commentaries, which are works prepared in Great Britain to acquaint the average reader with the results of modern scholarly research. The aim is to present the Bible as the living message of a living God. Although there is not much in this commentary for the erudite scholar, the student will find it most useful in sifting the various theories of scholarship and in coming to a sensible attitude toward the problems of Deuteronomy. The author makes no attempt to dodge the issues raised by the book, and helps considerably at most points in solving difficulties. One could only desire that he be slightly more sympathetic toward some teachings of the book.

Clyde T. Francisco

The Book of Jeremiah. By Julius A. Bewer. Volume One, chapters 1-25. New York: Harper & Brothers, 1951. 80 pages. $ .75.

This is a continuation of the Annotated Bible Series, a series of studies in the Old Testament by Julius Bewer. The King James Version is used and is printed with headings inserted to make the divisions of argument clear to the reader. The notes occur on each page in footnote form. This work on Jeremiah is certainly the most acceptable of the series to the conservative reader. It may be used by beginning students with great profit. They will soon, however, need to go beyond what is found here.

Clyde T. Francisco

Keys to the Word. By A. T. Pierson. Grand Rapids, Michigan: Zondervan Publishing House. 163 pages. $1.50.

This little devotional introduction to the books of the Bible may not add to one's understanding of the problems of date and authorship, but it will often present a fresh interpretation or a striking simile. In his advice to those who study the scripture, he urges that they "search," "meditate," and "compare," which is sound counsel, except that perhaps another order would be more profitable. It might be well to do more comparing before the meditation process begins.

Otherwise one may never make the comparisons necessary, only thinking upon isolated passages.

Clyde T. Francisco

The Divine Unity of the Scripture. By Adolph Saphir. Los Angeles, California: The Biola Book Room. 304 pages.

These lectures, written in 1888-89, have still a stirring appeal to the reader today, because they deal with one of the most central of the Christian's problems, the relationship of the New Testament faith to the Old Testament revelation. Although the reviewer does not agree with the author's theological position, he has found many helpful suggestions in the book that have led to a more profound understanding of Messianic Prophecy. No reader will find this book unprofitable. There is food for thought here that will lead one ever on.

Clyde T. Francisco

A Book of Jewish Thoughts. Compiled by Joseph Herman Hertz. New York: Bloch Publishing Company. 1949. 334 pages, $2.25.

This book is a combination of statements made by many outstanding people of the Jewish race concerning Judaism and the Jewish people. The predominant pattern of this book is patriotism. By virtue of the history of the Jews, there is much of a religious nature. However, the last part entitled "The Voice of Wisdom" is the most valuable from the standpoint of religious freedom.

This book would be valuable in the mind of a Jewish reader but for a Christian preacher you will find very little of abiding strength.

J. J. Owens

Harvest Festivals. By H. K. Downie. New York: Loizeaux Brothers, 1951. 187 pages. $2.25.

Christ in the Tabernacle. By Louis T. Talbot. Wheaton, Illinois: Van Kampen Press. 239 pages. $3.00.

The Book of Leviticus. By Charles R. Erdman. New York: Revell, 1951. 144 pages. $2.00.

These are three books written upon the relationship of Old Testament worship to New Testament truth. *Harvest*

Festivals is a treatment of the relationship of these feasts to later fulfilment. The work is fanciful to a dangerous extreme. *Christ in the Tabernacle* is more sober, but is still precariously bordering on the allegorical. After reading these two books one needs to study the work of Charles Erdman, who makes his way sanely and constructively through the same material. In each of these books there is much material for thought. However, the novice could easily be misled by the first two unless he is assisted by the third.

Clyde T. Francisco

A Citizen of the Americas: Hugh Clarence Tucker. By Lula Thomas Holmes. New York: Friendship Press, 1951. 24 pages. 20 cents.

Horseman of the Lord: Alfred Clarence Wright. By Alberto Rembao. New York: Friendship Press, 1951. 24 pages. 20 cents.

These are numbers nine and ten in a series of "Frontier Books" on the lives of Christian pioneers in North and South America. Dr. Hugh Tucker was from 1887 to 1934 the secretary of the American Bible Society for Brazil, at the same time taking part in many other phases of Christian pioneering in that land. Mr. Alfred Wright, beginning in 1886, spent all his active life as a missionary of the American Board (Congregational) in Mexico. These brief biographies are easy to read and challenging. After reading them, you will probably want to get and read the other books in the series too.

Winston Crawley

India, Give Me Thine Heart. By Isabel L. Pettit. Boston: W. A. Wilde Company, 1951. 189 pages. $2.50.

This book is a fictionalized biography of Subbu David (1840-1901), a Christian leader among the Tamil people of South India. Originally a Hindu, he became a teacher and preacher of the American Arcot Mission of the Reformed Protestant Dutch Church of North America. The account is continued beyond the life of its hero into the widening

ministry of his children and grandchildren. It is a touching and inspiring story, giving insight into the heart of India and the power of the gospel to transform India's life. This is the sort of book to buy and read, not so much for information or study, as for its devotional and inspirational value.

Winston Crawley

Looking South. By Constance M. Hallock. New York: Friendship Press, 1951. 120 pages. Cloth, $2.00; paper, $1.25.

The Children Downstairs. By Virginia Mazer. New York: Friendship Press, 1951. 128 pages. Cloth, $2.00; paper, $1.25.

These two books, the former for young people and the latter for children of Junior age, are a part of the series of graded mission study books for 1951 produced by the Missionary Education Movement. The theme for the year has been Latin America. The usefulness of the books, however, does not end with the end of 1951. They are of continuing value, as they are admirably suited to the age groups for which they are written and they present a helpful picture of life in Latin America. Both books are well printed, filled with actual photographs, and very attractive.

Winston Crawley

Public Relations Manual for Churches. By Stanley I. Stuber. Garden City, N. Y.; Doubleday and Company, 1951. 284 pages. Price, $3.00.

Recently a questionnaire was sent out to a number of Southern Baptist churches to ascertain the matters relating to church life that were most necessary for the pastor to know. Public relations was not one of the more than seventy-five items listed. In tabulating the returns it was amazing the number of pastors who took the trouble to write in this item, indicating the importance they attached to public relations.

These pastors and many others will be indebted to Mr. Stuber for writing a book on this subject. This volume has many features to commend it to a wide range of readers. (1) Throughout the volume the author magnifies the eternal, spiritual purpose of the church. While he believes in keep-

ing the church before the public he vigorously warns the church against using cheap, superficial, or unworthy methods to attract attention. (2) The suggestions are simple, practical, and workable. This book does not deal with the theory of public relations. Rather it is filled with definite suggestions which any pastor can use. (3) It is written in a pleasing, readable style. (4) It is comprehensive. The six main divisions deal with: Public Relations for the Local Church; Public Relations for the Local Church Leader; Public Relations Tools for the Local Church; Public Relations for the Local Pastor; Reaching the Larger Public; Reference Section. These main sections are sub-divided into chapters. This book is highly recommended.

Findley Edge

An Introduction to Child Study. By Ruth Strang. New York: Macmillan Co., 1951. 705 pages. Price, $4.75.

In this volume the author undertakes to give in a simple, popular manner, an interpretation of the many technical studies that have been made of child life. It is written from the viewpoint of public school education and is written for public school teachers. However, parents would receive much help and profit from a careful reading of this book.

The life of the child from birth through adolescence is discussed in careful detail. A sane psychological viewpoint is followed throughout. The organization of the book is quite helpful. There are six major divisions. The first division deals with the roots of behavior, including the hereditary and prenatal influences. The other five divisions consist of a detailed study of the child at each stage of his development: (1) the first two years, (2) the preschool period, (3) the primary period (ages 6-8), (4) the preadolescent period (ages 9-12), and (5) the adolescent period. The helpful aspect of the organization is the fact that the author discusses the same major matters at each stage of the child's development. These are the child's development, how the child learns, special problems, study and guidance

of the child. The adolescent is discussed only briefly but the other stages are discussed in considerable detail.

Findley Edge

Audio-Visual Materials and Methods. By James S. Kinder. New York: American Book Company, 1950. 624 pages. Price, $4.75.

It is the author's conviction that audio-visual aids has been taken altogether too casually. Based upon this conviction, he undertakes to present a comprehensive statement of the field including the philosophy underlying the use of visual aids, the proper use, as well as a consideration of the mechanical elements involved. He contends that "the modern school program demands teachers who can vitalize learning, not gadgeteers who only push buttons." The use of visual materials must be based upon a sound psychology of learning.

All audio-visual materials are considered—non-projected aids, such as blackboards, posters, drama, school trips; projected aids, such as slides, opaque, filmstrip, motion pictures; and audio aids, such as radio and television. The volume does not give as much specific help in the principles involved in the use of these aids in a teaching situation as one might desire.

The book is written primarily for using these materials in the public school. However, it would be adaptable for church use since the same principles would be involved.

Findley Edge

Four Philosophies and Their Practice in Education and Religion. By J. Donald Butler. New York: Harper and Bros., 1951. 551 pages. Price, $4.00.

This volume makes a contribution to at least three fields, namely, philosophy, education, and religion. For the student who is interested in any or all of these areas the author has rendered an invaluable service.

The four philosophies discussed, of course, are: Naturalism, Idealism, Realism, and Pragmatism. The student, particularly the beginning student, needs to have these philosophies presented in simplified fashion and to have their re-

lationships and differences pointed out. This the writer does in a superb manner. He uses the same chapter headings in discussing each of the philosophies. (1) A Brief History of the Philosophy, (2) A Systematic Synopsis of the Philosophy, (3) The Philosophy in Education, (4) The Philosophy in Religion, and (5) Strengths and Weaknesses in the Philosophy. His treatment of each philosophy is fair and accurate. He avoids permitting personal bias to creep in with great skill. Only in the last chapter does he suggest his own philosophy.

The enormous scope of this work demands that the treatment be of an introductory nature. However, in this area, this book is unsurpassed.

Findley Edge

Adventuring Into the Church. By Louis A. Combis. New York: Harper and Brothers. 186 pages. Price $2.50.

The reading of this book is in itself an adventure. The reader, if he shares the experience of the reviewer, finds himself stirred with a mounting sense of excitement as the ideas and descriptions and incidents unfold. Most of us have been dissatisfied with the careless ways in which boys and girls are admitted to church membership. The traditional "confirmation class" has lost much of its significance. The "new members' class" following baptism has impressed many with its inadequacy and even superficiality. Cannot something be done, sustained over a period of six months to a year, which will really give time and opportunity for worthy preparation for successful church membership? Certainly not everything proposed in the plan of pastor Combis will be workable in every church, but the alert minister will probably find himself suggesting changes and adaptations that will work. The lengthy chapter intended to help junior and senior high school young people with the problem of human origins and the evolutionary process may be needed in some situations but would seem to be too involved to be useful in ordinary circumstances. Some may find the book lacking in emphasis on the necessity for a con-

version experience and too much assumption that being a Christian involves primarily knowledge and conduct. Yet the essence of the book's value does not lie in these theological considerations but in the fascination of watching boys and girls, over a sufficient period of time, discovering themselves, God, Christ, the Bible, spiritual values, the community, the joy of service, the world of human hunger and need, the power of friendship and worship and prayer, the meaning of death and the certainty of a life beyond. A church with this conception of its responsibility for its young members could eventually be and do anything that it ought.

G. S. Dobbins

Interpreting the Church Through Press and Radio. By Roland E. Wolseley. Philadelphia: Muhlenberg Press. 352 pages. Price $3.75.

The need has long been felt for just such a book as Mr. Wolseley has given us. Professor of Journalism and chairman of magazine practice department of Syracuse University's School of Journalism, the author in recent years has given especial attention to religious journalism. He has been in demand at Ridgecrest for the Annual Writers' Conference and has been on the program of the Southern Baptist Editors' meeting held each year. His *Exploring Journalism* is a standard textbook and has been used by the reviewer in his Seminary class since its first appearance. Mr. Wolseley has given considerable space to Southern Baptist journalism, with evaluations that are both gratifying and provocative.

Nothing in print is so usable as this "practical manual on all phases of church publication and publicity." Clarity, practicality, and utility characterize the discussions throughout. Every important phase of the subject is dealt with—the general press, radio, television, denominational publications, parish publications, church bulletins, miscellaneous printed materials. Valuable aids are given to ministers and other churchmen as writers. In every church office there should be a copy of this book to be daily as a guide in all matters of publicity.

G. S. Dobbins

Yearbook of American Churches. Edited by George F. Ketchan. New York: The National Council of the Churches of Christ in the United States of America.

This is the twentieth edition of the valuable source of information published since 1916 by the Federal Council and now by the National Council. An important feature is a section by Samuel McCrea Cavert, "Introducing the National Council of Churches," setting forth authoritatively the organization and purposes of this ecumenical group. There is also an informing story of the growth of the ecumenical movement by Henry Smith Leiper. As usual there are then given directories of the religious bodies of the United States and Canada, various church organizations and institutions, religious periodicals, service agencies, etc. Also are included statistics of religious bodies of America and other valuable information. Pastors and other religious leaders will want to have this *Yearbook* at hand for quick reference.

G. S. Dobbins

Leadership of Youth. By Ben Solomon. Putnam Valley, N. Y.: Youth Service, Inc., 1950. 164 pages. Price, $3.00.

The basic contention of the author is that leadership is a function and not a position. He defines leadership as that "quality of influencing others which causes them to: listen to you and agree on common goals; follow you or your advice; go into action toward these goals."

Having particularly in mind leadership in and through youth service organizations such as the Y. M. C. A., Boy Scouts, 4-H Clubs, etc. the writer holds that simply to be trained to lead youth in crafts and activities does not constitute the essence of leadership. The craft or activity is simply a means to an end. The end is to lead the youth to develop ideals and set goals so that he will become a happy, well-rounded citizen. The "leader" who fails to "bring out" of these activities those teachings for life has missed the most fundamental aspect of leadership. This emphasis on "life" in leadership activities is the central contribution of the book. Principles of leadership on certain organizational

levels are given. A helpful chapter on women as leaders is included.

Findley B. Edge

Experiment in the Film. Edited by Roger Manvill. London: Grey Walls Press, Ltd., 1949. 285 pages. Price, 15 s.

The concern of this book is with the development of true artistry in motion pictures. It is only natural that it was written in England. Such a work probably would never come out of Hollywood. Too often Hollywood, so concerned with profit, ignores the artistic and endorses claptrap. "Therefore the artist finds himself surrounded by promoters who are only too ready to keep the mass audience pleased with trifles."

These writers are exploring the "avant-garde," the advanced experiments, in the area of motion pictures. The experimentalists are undertaking to do for the cinema what Shakespeare did for drama.

The major portion of the book consists of reports of "avant-garde" in France, America, Russia, Germany and Britain.

Findley B. Edge

Planning and Building the Modern Church. By William Ward Watkin. The F. W. Dodge Corporation: New York. 160 pages. $8.50.

This is one of the most attractively printed volumes yet to appear on the subject of church architecture and construction. Account is taken of the complex problem of planning and building a structure in which are involved the many needs of worship, education, religious activities, social events, recreation, and the ever increasing functions which characterize the modern church. In addition to an excellent selection of designs and floor plans to meet many needs, the author recommends procedures for selecting and organizing the building committee, choosing architect and contractor, and coordinating planning with fund-raising. Since many of the plans would scarcely be suitable for the type of church building required by Baptists, the suggestions for meeting the problems of planning and building will prove of greatest

value. Every building committee charged with responsibility for this important undertaking should secure a copy of Mr. Watkin's excellent book.

G. S. Dobbins

Teenage Worship. By Gerrit Verkuyl and Harold E. Garner. Chicago: The Moody Press. 192 pages. Price $2.50.

"The purpose of this manual," the Foreword states, "is to enrich and advance adolescent worship. This cannot intelligently be brought about without a study of the adolescent's attitudes, environs, and possibilities as related to God." The authors and compilers are thoroughly acquainted with modern youth and have had long and wide experience in planning and conducting services of worship for them. In addition to excellent chapters on the meaning of Christian worship, the distinction between private worship and worship in the church, how to make and conduct the program of worship, materials of worship and the integration of worship, there are many excellent examples of programs that appeal especially to young people. Everything in the book is on a high plane and will prove stimulating and helpful to those charged with responsibility for the worship life of the youth of the church.

G. S. Dobbins

Church Officers at Work. By Glen H. Asquith. Philadelphia: The Judson Press. 92 pages. Price $ .75.

Baptist polity and practice are varied. There are differences between typical Northern Baptist and typical Southern Baptist churches. In the main, basic principles are the same. Churches of one section might well learn from churches of the other how better to do their work. This pamphlet describes the work of church officers in churches of the American Baptist Convention—north of the Mason and Dixon Line. It contains informing and helpful chapters on the work of committees, of deacons and clerk, of financial officers, of church school officers, of the Board of Christian Education.

G. S. Dobbins

The Polity of the Churches. By J. L. Schaver. Chicago: Church Polity Press. 268 pages.

For many reasons it is important that the modern minister understand the polity of the major religious bodies. Pressures of the ecumenical movement make the need of such information acute just now. This volume presents with a fair degree of accuracy the polity and practice of the major denominations, classified according to the type of church government under which they operate. The many varieties of church government are grouped under three principal kinds—episcopal, congregational, presbyterian. There then follow discussions of assemblies, ministers, deacons, elders, voting, discipline. Various questions on church polity are asked and answered. Not much attention is paid to Baptist church polity, this being subsumed under the discussion of congregationalism. The church statistics give are considerably out of date. This is, however, perhaps the best book extant on present-day comparative church polity.

G. S. Dobbins

The Romance of Doorbells. By Eugene Dinsmore Dolloff. Philadelphia: The Judson Press. 200 pages. Price $2.50.

To some ministers pastoral calling is not romance but drudgery. Grudgingly they admit that a certain amount of it must be done, but they feel that it is at the expense of time and energy which might well be devoted to study, sermon preparation, writing, administrative affairs. There is a tendency on the part of some ministers to make "pastoral counseling" the substitute for pastoral calling, with office and hours which assume that those in need will come to the pastor for his help. Pastor Dolloff presents a convincing case for "doorbell ringing," showing that nothing else can take the place of it. Out of long experience he discusses such matters as finding time to call, how to make a call, how to minister to the sick, how to deal with the shut-ins, how to make calling an adjunct of evangelism. In the last chapter he raises and answers twelve questions which con-

front the pastor as he plans and carries out a program of pastoral visiting. Whether you believe in pastoral calling or not, this book will help you.

G. S. Dobbins

Constitutional Provisions for Differentiated Education. By Frank S. White. Fairmont, West Virginia: Fairmont State College. 250 pages. Price not indicated.

This is a doctoral thesis in which the author has traced the evolution of all the provisions of all the states relating to differentiated or specialized forms of education. These forms include (1) vocational education; (2) education for special purposes other than vocational; (3) education for special groups, classes, and races. President Emeritus Joseph Rosier comments: "The progressive development of our own system of public education through constitutional and legislative provisions has been the most distinctive movement in the progress of our nation." In this painstaking work Dr. White has made a valuable contribution to our educational history.

G. S. Dobbins

The Church Through the Ages. By Mildred C. Luckhardt. New York: Association Press. 244 pages. Price $3.00.

Many approaches have been made to church history. Students and others have often found volumes of church history rather dry reading. The author of this "Primer of Church History" has sought to make the story of the Christian church, from its beginning until now, as interesting as a feature article in the Sunday section of a modern newspaper. In journalistic style, with short sentences and brief paragraphs, she has told the story of a movement that gathered about an institution and has fully met the test of readability. The scholar will find the book a bit light and evidences of original research are not very apparent, but the average reader will be delighted with the freshness and human interest which characterize this unusual book of history.

G. S. Dobbins

Using Your Mind Effectively. By James L. Mursell. New York: McGraw-Hill Book Company. 264 pages. Price $3.00.

It has been my observation through the years that few students know how to study. As important as are the knowledge and skills which the student acquires in the course of his education, *how* to acquire them for future use is often equally important. There are many small books on "how to study," but Professor Mursell, Professor of Education, Teachers' College, Columbia University, has provided a full-length discussion that is literally invaluable. Every student beginning college or seminary work should be required to read this book. It is no superficial set of rules, but a digging down to the roots of mental effectiveness. The section on "Working Tools and Practical Plans" should be adopted as the manual of every student, teacher, minister who seriously desires intellectual efficiency. The chapter on "Creative Thinking" is alone worth the price of the book. Brother teacher-preacher, get this book and use it!

G. S. Dobbins

Education for a World Society. Edited by Christian O. Arndt and Samuel Everett.

This is the eleventh yearbook of the John Dewey Society. Contributors include such well-known educators as George S. Counts, James Quillen, John Condeliffe, David Richie, Harry Pierson, Goodwin Watson, Edgar Dale, Leonard Kenworthy. Professor Carlton Washburne, Brooklyn College, does not overstate the case when he says: "*Education for a World Society* is an important book. Its content is essential not only for teachers but for all citizens who are willing to face the realities of today . . . What are the realities of the emerging world society, and how can we help the individual components of that society to feel and think and act in terms of these realities? These questions are discussed concretely and informatively by fifteen top-notch authorities." The contents are arranged in six parts: I. The Task Before Us. II. Religion, Trade, and Science. III. Face to Face Relations. IV. Informing the World. V. Schools

Work at the Task. VI. Analysis. This is a basic book and must not be overlooked by anyone who wants to keep abreast of present-day education.

G. S. Dobbins

Springs of Living Water. By Carl Scherzer. Westminster Pastoral Aid Series. Philadelphia: Westminster Press, 1951. 93 pages. $1.50.

The pastor who has sought for suitable tract material or helpful devotional books to hand to physically ill people knows how inadequate most of it is. He need look no further. Carl Scherzer, the author of the book, *The Church and Healing*, has prepared this jewel of a volume to hand to physically ill patients, and more especially hospital patients.

The gentle realism and devout spiritual commitment characteristic of Scherzer himself permeate the writing. His mellowed understanding that comes from long pastoral experience, intimate association with the Bible, and constant contact with suffering people makes Scherzer the author most qualified to prepare this instrument for other pastors' use in visiting the sick.

Lay visitors, deaconesses, visitation committees will profit greatly by using this book both as the text in a brief course on visiting the sick and as a book to hand to the patients to whom they minister. People who have suffered physical pain intensely will say as this reviewer did: "I wish I had had this. Now I am glad that I have."

Wayne E. Oates

Principles and Procedures of Student Counseling. By Francis P. Robinson. New York: Harper Brothers, 1950. 321 pages. $3.00.

Persons who are responsible for the religious care of college students have need of a book that will inform them about two areas of information: (1) The nature of the counseling insights and techniques that have been tested and proved practical in counseling college students, regardless of the particular speciality of counseling one does. (2) The ways in which adequately organized counseling services on

progressive campuses are organized. Francis P. Robinson, Professor of Psychology at Ohio State University, has filled these needs in this book. He "attempts to develop principles and procedures which apply to counseling with the many needs and problems which students have. He looks upon counseling as a type of 'individualized instruction' which promotes those aspects of personality development which cannot be attained in any other way."

The empirical and not the hortatory method of approach is used here, with no predisposition at all to accept as valid a counseling procedure that has not been proved by testing its results to be adequate in practice. The attempt to make counseling a science and not merely an art is taken seriously throughout this treatise. "Hunch" counseling, snap diagnosis, and anecdotal summary of results are not even present, much less approved.

The student counselor in a campus religious organization will find the first three parts of this book specifically helpful. "Factors in the Counseling Situation," "Counseling Techniques," and "Types of Interviews" are discussed in detail. No person who spends his full time in the religious care of college students can afford to let this book go unread. It is basic in the field of student work.

Wayne E. Oates

Readings in Modern Methods of Counseling. Edited by A. H. Brayfield. New York: Appleton-Century-Crofts, 1950. 526 pages.

A. H. Brayfield has brought together in this comprehensive volume a careful selection of forty-six of the most significant journal articles written in the field of counseling and psychotherapy by the leading authorities of this country. The distilled essence of many books, set forth in the brief scope of these articles, therefore, may be found in this one volume. The editor has selected representative articles from the so-called 'non-directive school" of counseling, and at the same time has selected articles by Frederick G. Thorne and others stating the case for a more directive approach to counseling. This gives the reader a balanced view of the

problems involved in the interpersonal relationship of counseling.

The book is valuable in another sense in that it deals primarily with the problems of adjustment and simple maladjustment counseling rather than the more complex difficulties that are confronted by therapists in clinics and hospitals. Naturally, therefore, the pastor who knows that he is limited away from these more acute types of counseling by time and circumstance will be delighted to read a book that does not assume that he is an expert on psychopathology.

College counseling is the major area of clinical contact in which these authors have functioned. Therefore, the pastor of college students and the student counselor in any given social role will find specific help if he takes this book seriously. However, this is not light reading and does not give results with casual reading. It is serious research and merits the best attention the best minds can give it.

Wayne E. Oates

Free to Grow. By Blanche Carrier. New York: Harper Brothers, 1951. 241 pages. $3.00.

The correlation of the agreed upon contributions of the field of counseling and psychotherapy with the aims and methodology of religious education in the local church setting is a need which is long overdue. Especially important is it that students and teachers in the field of religious education discover "new ways to revitalize a church through the experience of Christian community new ways of growth through group therapy, group teaching and group fellowship." The advent of such therapeutic groups within range of Protestant church life as Alcoholics Anonymous, Moral Re-Armament, Divorcees Anonymous, and Christian Science is evidence that in our mass society there has been a confusion of moral values, a loss of the sense of belonging, and the attendant illness due to isolation. Blanche Carrier has added a useful, insight-producing, and stimulating contribu-

tion to the literature on the preventive, therapeutic and creative use of church groups.

The author's grasp of contemporary psychological theory is firm and her basic commitment to a Christian way of life is unmistakably evident. She talks out of this background and that of a practicing teacher's experience, and deals with such subjects as the ways in which personality health affects spiritual life, the role of religious education in our culture, ways of making religious ideals realistic, gaining access to power through worship, solving personal problems through self-education, and promoting healing through personal religious commitment.

The counseling minister, interested in ways of using the group life of his church as an adjunct to his individual counseling ministry; the educational director, interested in steering his organizations away from vain repetitions and spiritual sterility; the lay churchman who wants to see his church in a total perspective—all these will profit greatly by studying this book.

Wayne E. Oates

Reading to Others. By Argus Tresidder. Chicago: Scott, Foresman and Company, 1940. 512 pages. $3.25.

This book still remains one of the best texts on oral communication of the ideas of another through reading. Only their congregations are aware of the slovenly reading of the Scriptures by many preachers. The best friends of the preachers will not tell them. Most of us can improve this important part of the service by a private study of this book. If you have never made a study of Oral Reading, you should buy this book and work at it. Your congregation will appreciate your effort.

Inman Johnson

Effective English Composition. By Clarence Stratton, New York: McGraw Hill Book Company, 1951. 326 pages. $4.50

This book is worthy of the attention of most preachers. It is not a text on grammar but is designed to aid the writer

and speaker to express himself logically, clearly, and truthfully. It is interesting as well as informative reading and can be an important book for one interested in the effectiveness of his composition.

Inman Johnson

Radio and Television Sound Effects. By Robert B. Turnbull. New York: Rinehart and Company, Inc., 1951. 334 pages. $4.50.

Here is the story of what goes on in radio and TV shows to make them appear realistic in sound and to keep the continuity moving. It is a very specialized art and science. The development of these effects is intriguing and ingenious. The book contains some thirty line drawings, complete with dimensions, for the construction of equipment. These are valuable for radio production and dramatic productions by amateur groups.

Inman Johnson

Basic Experiences in Speech. By Seth A. Fessenden and Wayne N. Thompson. New York: Prentice-Hall, Inc., 1951. 427 pages. $3.75.

This text is somewhat unique in that it is organized according to speech activities. Its fifteen chapters progress from composition to the routine of a legislative assembly. It is an excellent text and may be valuable for private study.

Inman Johnson

The Foundling. By Francis Cardinal Spellman. New York: Charles Scribner's Sons, 1951. 304 pages. $2.75.

Cardinal Spellman's novel tells the story of an abandoned baby found in St. Patrick's Cathedral, New York, who was committed to the care of Catholic sisters at the New York Foundling Hospital and grew up to serve his country in the second World War. Interwoven is the theme of faith and courage required of a disfigured serviceman in coming back to the woman he loves and rebuilding their life together, despite his handicapped condition. There are a few touches that might prove offensive to the non-Catholic reader, but on the whole the narrative is warmly human, with an appeal that transcends religious differences.

That They May Have Life. By Daniel T. Niles. New York: Harper and Brothers, 1951. 121 pages. $1.50.

This is a call to the evangelistic mission of the church by the Chairman of the Youth Department of the World Council of Churches. It is warmly evangelical and positively Christian. The youthful author is from the Methodist Church in Ceylon, with experience also in Y.M.C.A. work. He takes particular account of the task of interpreting the Christian faith to Buddhists and Hindus, with sympathetic understanding, but without compromise of the affirmation that "Christ is Lord."

A Handbook of Comparative Religion. By S. H. Kellogg. Reprint by Wm. B. Eerdmans Co., Grand Rapids, 1951. 179 pages. $2.50.

This is a very old book, first published in 1899. But it is a very good book, of enduring value. The conservative position stated by Dr. Kellogg, that Christianity is utterly unique and different from the non-Christian religions, was quite unpopular in many circles for a time. A recent swing back toward the conservative view has vindicated Kellogg and makes his book seem quite modern. It is particularly suited for use with college classes in Comparative Religion.

From the Life of a Researcher. By William Weber Coblentz. Philosophical Library, New York, 1951. 233 pages. $4.75.

The autobiography of a scientist who dabbled in astronomy, physics, chemistry, and psychology, while specializing in the field of the measurement of thermal radiation, will probably be of interest to many primarily because of his experiments in extra-sensory perception. He concludes that there is a type of psychic phenomena related to clairvoyance, scientifically verifiable, but offering no proof of the survival of the human spirit after death.

BOOKS RECEIVED

Three Golden Nobles. By Christine Price. New York: Longmans, Green and Company, 1951. 239 pp. $2.75.

Hungry Hollow. By Anna Rose Wright. New York: Friendship Press, 1951. 135 pp. $2.00.

Behold Your Queen. By Gladys Malvern. New York: Longmans, Green and Company, 1951. 218 pp. $2.50.

The Traded Twins. By Robert N. McLean. New York: Friendship Press, Revised Edition, 1951. 136 pp. Cloth $2.00; Paper $1.50.

Children's Games from Many Lands. Edited by Nina Millen. New York: Friendship Press, New Edition, 1951. 214 pp. $2.00.

The Way of Holiness. By F. B. Meyer. Grand Rapids, Michigan: Baker Book House, 1951. 277 pp. $2.50.

Chats from a Minister's Library. By Wilbur M. Smith. Boston: W. A. Wilde Company, 1951. 282 pp. $2.50.

How Christ Came to Church. By A. J. Gordon. Philadelphia: The Judson Press, 1951. 123 pp. $1.50.

The Minister's Manual. Compiled and edited by G. B. F. Hallock and M. K. W. Heicher. New York: Harpers, 1951. 334 pp. $2.75.

Falcon Range. By Mary Hall Thompson. Wheaton, Illinois: Van Kampen Press, 1951. 128 pp. $1.50.

The Bible Quiz and Crossword Puzzle Book. By Amos R. Wells and S. K. Davis. Boston: W. A. Wilde Company, 1951. 141 pp. $0.85.

53 Object Sunday Talks to Children. By Joseph Anderson Schofield, Jr. Boston: W. A. Wilde Company, 1951, 190 pp. $1.50.

Windruff of Links Tor. By Joseph E. Chipperfield. New York: Longmans, Green and Company, 1951. 305 pp. $3.00.

Bible Light on Daily Life. By Philip E. Howard, Jr., Wheaton, Illinois: Van Kampen Press, 1951. 211 pp. $2.25.

The Snowden-Douglass Sunday School Lessons 1952. By Earl L. Douglass. New ork: The Macmillan Company, 1951. 467 pages. $2.50.

World Crises and the Prophetic Scriptures. By Wilbur M. Smith. Chicago: Moody Press, 1951. 384 pp. $3.00.

A Trumpet in Zion. By Carrie E. Gruhn. Chicago: Moody Press, 1951. 285 pp. $3.00.

The Jolly J's Make Decisions. By Brenda Cannon. Chicago: Moody Press, 1951. 125 pp. $0.75.

Whiter Than Snow and Little Dot. By Mrs. O. F. Walton. Chicago: Moody Press, 1951. 126 pp.

He Wears Orchids. By Elizabeth Meredith Lee. New York: Friendship Press, 1951. 181 pp. $2.50.

The Master. By Max Brod. New York: Philosophical Library, 1951. 426 pp. $4.75.

The New Temple. By Alan Cole. London: The Tyndale Press, 1950. 55 pages. $0.35.

Tiny Thoughts About God. By Ruth L. McNaughton. Wheaton: Van Kampen Press, 1951. Price, not given.

Manuel. By Jeanette Perkins Brown. New York: The Friendship Press, 1951. $0.85.

All-Occasion Party-Pac. By Ken Anderson and Morry Carlson. Grand Rapids: Zondervan, 1951. $0.50.

Davey in the Sand Hills. By Anne M. Halladay. New York: The Friendship Press, 1951. $2.00.

Now! Edited by Mary Margaret Brace and Lucy M. Eldredge. New York: The Friendship Press, 1951. $0.35.